

INTRODUCTION

AND

PRUDENTIAM:

OR

DIRECTIONS,

Counsels & Cautions,

TENDING

To prudent Management of
Affairs in Common Life.

COMPILED BY

THOMAS FULLER, M.D.

*Be ye Wise as SERPENTS, and
Harmless as DOVES.*

The SECOND EDITION.

LONDON: Printed for J. WYAT,
and W. and J. INNYS, in St. Paul's
Church-yard. MDCCLXXVI.

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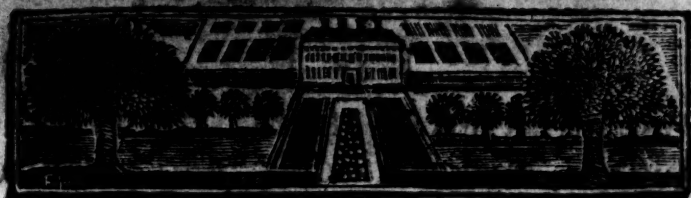
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T O

My only S O N J. F.

DEAR SON,

E V E R since you were born,
I have had it at Heart and
Soul to do you all the Good
I possibly could.

I began very early with you; for
while you were in your Infantile State,
and your Brain was as yet dark and
void, I endeavour'd to strike Light
into it, and furnish it with *Simulachra*
and Ideas of Things.

As soon as I found your Mind be-
gan to operate, I exercised it a little,
put Motion into it, and set Thought
a-going.

Afterwards, as your Perception and
Memory increased, I helped you to

compare your Notions, draw Conclusions, make Axioms, and treasure them up for the future Uses of Life.

And when I had thus led you into the Art of Thinking and Reasoning, I by degrees rectify'd your little Apprehensions and Fancies, taught you the Uses and Abuses of the Passions, educated you, as you grew fit for it, in Piety, Morality, Learning and good Breeding; and never spared for either Care or Cost toward the fitting you up to make an handsome Figure among the best of Men, and act a commendable Part in common Life.

But I am grown old, and must descend to my Fathers; and leave you young and unexperienc'd to shift for your self, and struggle thro' a troublesome World.

I most earnestly wish to assist you still; but since it's not permitted me to do it *vivâ voce*, I have thought of this way of supplying it with a Panoply of Directions, Counsels and Cautions; to help and defend you in all Difficulties and Dangers, and render
you

you prosperous (or at least not unhappy) in all your Undertakings and Affairs.

By these, when I am dead, I shall yet speak; and like *Mentor* with *Telemachus*, be ever with you, till you come to me.

As often therefore as you take them into your Hand, imagine that I your ever loving and careful Father am personally present, familiarly talking with, and faithfully advising you.

I leave them with you as an everlasting Legacy; and upon my Blessing I charge you to keep them as a Treasure, consult them at every turn, and make the best use you can of them all your Days.

I mean not by this, that you should slavishly come into all here delivered, with an implicit Belief and thoughtless Observance; but would have you all along stand up in your own Sense, and use your Reason, and think and live as a wise Man ought to do.

Now as to the practical Use of this Book, you should run it all over pretty fast, and miss nothing; and that

not only once but often: And in so doing, evermore note down in a *Memorandum* Book the Numbers affixed to such Paragraphs, as you judge will be proper to lay by for an Afterthought.

And when you get Leisure for it, single out one of these select ones for your Meditation at that time. And give it serious Attention, and labour it in your Mind, till you have got into the Inside of it, and have extracted all its Document, and transcribed it into your, not only Head, but Heart also; in such wise, that it may influence your Will, and govern your Actions.

Farther than this; it might be well to make a direct Exercise of it, by working it with your Pen, branching it out into Particulars, comparing it with your former Experience, Observations, Opinions, and settled Rules. Also making Distinctions, putting Cases, and improving it with such other Additions as you are able to make.

For when 'tis brought into a Plan of your own delineating, 'twill so suit to your sort of Sentiments, as to join them perfectly, and become Part of your very Internal Self.

Now if to all this, you could be so happy as to possess the inestimable Treasure of a Friend, into whose Bosom you could safely pour out your Heart; these would afford most profitable and pleasant Themes of Conversation.

For Variety of Expression shews the distinct Parts of Things: Putting Thoughts into audible Words gives them a sensible Form: And tossing them from one Friend to another, turns all into a delectable Entertainment.

But for the finishing and crowning of all: When your Memory is now abundantly stored with Precepts, and your Judgment well formed, you must needs do these two things.

I. Apply all that is here said to your own individual Self, as the very Person

son that is spoken to, and is instructed and counselled; for otherwise, if you hear the best Advice in the World, and withal be heartily convinced that it is so; yet if you sit down there, and content your self with only flying Thought and Theory, and never bring it home close enough to touch and operate upon your Will and Affections; it may indeed swell you out with a windy Conceitedness, but can never nourish you, and do you good.

2. Take up this inflexible Resolution, That you positively will, to the utmost of your Understanding and Strength, walk always in the Paths of right Reason. And if at any time, through human Frailty, you unhappily chance to make a false Step, and stumble, you will presently with all your Might rise again, and heartily renew and continue the Course of Wisdom and Virtue with more Circumspection and Readiness all your Life after.

To conclude: My dearest Son, if Providence see fit to grant you but good Health, and a Competency of Necessaries and Conveniencies; and you for your part, faithfully and constantly observe these my Directions, Counsels and Cautions; you can not fail of being *Wise and Good, Useful and Happy.*

*Non possidentem multa vocaveris
 Rectè Beatum. Rectius occupat
 Nomen Beati, qui Deorum
 Muneribus sapienter uti;
 Durámq; callet Pauperiem pati;
 Pejúsq; Letho Flagitium timet.
 Non Ille pro caris Amicis;
 Aut Patriâ timidus perire.*

Horat. L. 4. Od. 9.

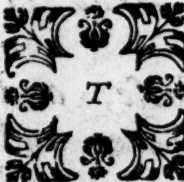
To conclude: My dear Son, if Providence see fit to grant you in good Health, and a Competency of Necessaries and Conveniences; and you for your part, faithfully and constantly observe these my Directions, Counsels and Relations; You can not fail of being Wise and Good, Well and Happy.

Now contentment must accompany
Relig. Duties. Religion occupies
Mans Heart, his Reason
His Understanding, his Senses;
Binding, calls for constant duty;
I just like Religion must
I must be ever in his
The Pious Christian service.

Hebr. I. 4. Ob. 9.



T O T H E
R E A D E R.

 *HIS Piece I Compiled for the use of my Only Son; but because it may possibly be of some Service to others also, I was not unwilling to let the Publick share with him in it.*

My Design is not to engage in Party-Disputes, or any Controversy whatsoever: but to Teach and Perswade every one, to live peaceably with all Men: to do good in his Generation: to behave prudently in Prosperity, and comfortably in Adversity; that so he may have and enjoy as much true Pleasure and Happiness in this World, as his Capacity and Station can possibly admit of.

It's

It's a Collection of Choice things, brought and laid close together without Method or Connexion.

As for Flights of Fancy, Points of Wit, Tropes of Figures, sweet Numbers, Cadencies, and Periods, and all sorts of Decorations and Embellishments, they belong not to such Writings as these, and like Rubbish in the Road, do but hinder the Career of a Reader's thought: and are (rightly speaking) no part of the Treatise, because they treat of nothing.

Avoiding therefore all these, and whatsoever is not directly Sober and Serious, Useful and Pertinent, I intend here to Offer all such as please to Peruse it, a plain Book, which is all and every part of it Book, and nothing but solid Book from beginning to End.

Some of it I claim for my own, as being the Result of my Experience and Reasoning; but the greater part is the Fruit of my Industry and Reading, for (as Seneca saith, Epist. 16.) Quicquid benè dictum est ab ullo, Meum est. It hath always been my Custom, that

when ever I light upon a fine Passage in any Author, I take it out, and make it my own.

I name not the Books I extract mine out of, because I would keep in Awe my Malignant Readers, for I suppose they will not be very eager of fighting, Andabatarum more, they know not whom, all in the dark. And I must let them know, that many of my Authors are Persons of such great Worth, and establish'd Reputation, that if a vile Critic offer to fasten upon them, he will come off like the Viper in the Fable, that broke out his own Teeth, but never hurt the File he thought to have gnawed to pieces.

Here I give unto you the Wisdom of the Antients and Moderns; and would fain have it be the richest Legacy of this Kind, that ever yet was bequeath'd to the Publick.

Among my Morals, I have here and there interspersed divine Matters; and shall not vouchsafe to make an Apology for so doing, till my young Masters, the ridiculing Wits of the Age, fairly make out,

out, and undeniably prove, that there is no God, nor future State.

Herein I have not taken upon me the Presumption of Directing, Counselling and Cautioning Great Men, Politicians, Preachers, Pleaders, Warriors, &c. who must not be supposed to need such Advice as I can furnish out; nor yet to eager Worldlings; nor the Ignorantest and Lowest of the People: for such never read Books, and cannot be made wiser and better by mine: But to such as are in a middle Station, between great Riches and great Poverty. And therefore nothing is to be looked for here, but what relates to common Men, and common Life.

I could have disposed my Matters under proper Heads, and divided them into distinct Chapters, and so have brought them into such plain Order as might have rendered all obvious and easie: But I chose rather to observe no more Regularity or Method, than Nature hath in strewing of Flowers in the Fields. Designing thereby that the Reader should imitate the Industry of the Bees.

Bees, that painfully fly all about to search for their Honey.

If I had made an Index (which I once thought of doing) it would have stood me in a great deal of Pains; and must have been unsizeably large for the Bulk of the Book, because of the multitude of Subjects to be taken into it: And at last would not have been tanti.

For my Sense of it is, that as a Man would not stoop to take up Pearls, if they lay about like Hail; so neither would he bestow the fetching in of Instructions, if they cost him no Labour. And if he had nothing to do, but just to turn over the Pages of a Table, to pick out here and there a Tid-bit, he would in time grow so lazy and delicate, as not to bestow chewing on it; and consequently would never digest nor convert it into good Nourishment.

I confess I have not so much regarded Words and Expressions, as Thoughts and Things; and therefore you may perhaps frequently happen upon what you may deem Negligence of Style; but I am not very careful to excuse it:
For

For truly I found it Pains enough to dig in the Mines, and bring home to you so many Diamonds, and could not stand to polish every rough one.

If you chance upon divers Paragraphs tending to the same Purpose, you may well think it so happened, because I met with the same Thought in several Authors, and each of them had dressed it up in such Modes and Fashions as liked him best.

And at this you are not to take Offence, in regard that the doubling of it upon you can in no wise prejudice you, but may have its good Use; for as much as a View of the several Fronts and Sides (as I may say) of a Notion will map it out upon the Table of your Mind the plainer, and engrave it in your Mind the deeper.

However, that I may not elog you too much with twice boiled Crambe; in my Review for this Second Edition, I have weeded out near Seventy such, and planted new ones in their stead.

Possibly you may fancy some of these too low and trifling, and wish they had been

been left out; tho' others perhaps as wise as you, at the same time may judge otherwise. But be that as it will, you are not to reject all for the sake of a few: for who but the errantest Fool and Madman in the World would throw away a Bag of Guineas, because he saw some Counters among them?

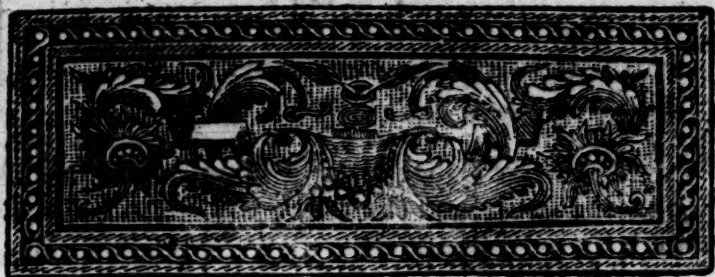
All Mens Tastes are not the same; therefore where any thing occurs that is not agreeable to yours, it will be good Manners in you to let it stand for other People; and reach to your self something else, that you like better: For I think I have provided Variety of Disbes, enough to gratify, and even compliment yours, and every other Man's Palate.

If some Passages seem at first sight contradictory to others, judge not too fast; it may be when you have consider'd better, you will find them, as they have different Reasons and Respects, reconcileable enough; at least not thwarting, as Ecclesiasticus xxii. 11. Weep for the Dead, for he hath lost the Light——
Make little weeping for the Dead, for he is at rest.


I have

I have held throughout to the Words, Thou, Thee, Thy, Thine; because I thought it proper Language for a Parent to express Familiarity and Kindness; and for a Preceptor to maintain Superiority and Authority. And herein I follow our Translators of the Bible. My Son, give me THINE Heart. I will bless THEE. I am the Lord THY God. THOU shalt have none other gods before me.





*Vivere quisque Diu querit; Bene vivere Nemo:
At Bene quisque Potest vivere. Nemo Diu.*

- I  I SH not so much to live long, as to live well.
- 2 Since thou art not sure of an Hour, throw not away a Minute.
- 3 Beware of a fine Tongue, it will sting thee.
- 4 Be not concerned with what concerns not thee.
- 5 Never be weary of well-doing.
- 6 Fly Pleasure; and 'twill follow thee.
- 7 Think of ease, but work on.
- 8 Have a care how thy Tongue walks in ill Company.
- 9 Pay what thou owest; and so thou'lt know what's thy own.
- 10 Go to bed with the Lamb, and rise with the Lark.
- 11 Wager not where thou maist lose; but canst not win.
- 12 Play with Children; but let the Saints alone.
- 13 Wish it not done, but do it.
- 14 Never intreat a Servant to dwell with thee.

15 Of two Evils, always chuse the least.
 16 Let no Day pass without a Line.
 17 Consult not too much, 'twill confound thee.
 18 Take the Daughter of a good Mother.
 19 Life will soon be past; therefore spend it well.

20 Buy at a Market, and sell at Home.
 21 Chuse not a Friend over thy Cups.
 22 Break not thy Rest for what Concerns thee not.

23 Never refuse a good Offer, things may alter.
 24 Bind so as thou may'st unbind.
 25 Wink at small Faults; for thou hast great ones.
 26 Speak fair; and think what thou wilt.
 27 Lose nothing for want of asking.
 28 Do what thou oughtest; and come what can.
 29 Make not a Jest of Truth.

30 Never chide, or punish for Anger; but Amendment.

31 Be not provoked by Injuries to commit them.

32 Do thou drive thy Business; let not that drive thee.

33 Take heed of a reconciled Enemy; and an untry'd Friend.

34 Scorn Affronts: let Dogs Bark, and Asses Kick.

35 In all things, have an Eye to Safety.

36 Avoid melancholy, as thou would'st an evil Spirit.

37 Remember, that Mirth and Mischief are two things.

38 If thou hast Wit and Learning, get Wisdom and Modesty to it.

39 Permit not thy self to think of what thou may'st not act.

40 If thou would'st keep safe, speak ill of none:

41 Have

- 41 Have nothing to do with Friends Enemies.
- 42 While thou art eating and drinking, devour not Time also.
- 43 Give a grateful Man more than he asks.
- 44 Buy not of a rich man; nor sell to a Friend.
- 45 Deny stiffly; if thou deniest at all.
- 46 Jest so as it may not end in sad earnest.
- 47 Eat to please thy self; wear cloaths to please others.
- 48 Do good, and mind not to whom: Do ill, and take heed.
- 49 Not only be good; but also shew thou art so.
- 50 Be not Partner with a Miser.
- 51 Trust not him, who thinks thou hast wronged him.
- 52 Pay all thou owest; and thy Heart will leave aking.
- 53 If thou givest a Jest, take a Repartee.
- 54 Trust not him, that seems a Saint.
- 55 Tell not thy Secrets behind a Wall or Hedge.
- 56 Praise thy Friend, and not thy self.
- 57 Be not lazy; and thou shalt have no occasion to wish.
- 58 Lay up while young; and thou shalt find it when old.
- 59 Speak well of the dead, who cannot answer for themselves.
- 60 Let thy zeal for truth be consistent with Charity.
- 61 Chuse such Pleasures, as recreate much, and cost little.
- 62 If thou distrustest thy self; thou wert best keep silence.
- 63 Know the Secrets of thy own House, but of no bodies else.
- 64 Think upon the Reward of Sin; and fear the Devil.
- 65 Rather despise Death than hate Life.
- 66 Make

66 Make no certain Promise of what is uncertain.

67 Accuse not fortune, when thou art in fault thy self.

68 At a good Table thou may'st be at School.

69 If thou canst not bear Evil, never think of Preferment.

70 Ask enough; thou may'st fall at pleasure.

71 Keep Flax from Fire; and Youth from Wine.

72 Better give one Shilling, then lend and lose twenty.

73 Lay things by; they may come to use.

74 Commend not thy Wife, Wine, nor Horse.

75 Beware of an ill Breed.

76 Care not for what thou can'st not have.

77 Better buy dear to have of thy own, than borrow.

78 Be old betimes, that thou may'st be so long.

79 In all Extremities fly Bashfulness.

80 Forget others Faults, and remember thy own.

81 Better be alone, than in bad Company.

82 Slight small Injuries, and they'll become none at all.

83 Think often what thou hast been; and what thou shalt be.

84 If thou wilt be cured of thy Ignorance, confess it.

85 Frequent the World: solitude is a kind of Madness.

86 Value thy self, if thou wouldest be valued by others.

87 Attempt nothing, for which thou dar'st not pray to God.

88 Be more careful of thy Conscience; than of thy Estate.

89 Seek not to be Rich, but Happy.

90 Exasperate none, when thou canst possibly avoid it.

91 Be-

- 91 Beware of those, who call themselves Friends.
 92 Entertain no Thoughts, that blush in Words
 93 Keep thy Heart Close; and thy Countenance Open.
 94 Tell a Friend his Faults; but do not blaze them.
 95 Word it with none; foolish Heats may be kindled.
 96 Love thy Friend; but look to thy self.
 97 Give no Counsel to those, that think they need it not.
 98 Meddle not, where thou hast nothing to do.
 99 Endeavour to make thy own Company pleasant to thee.
 100 Envy no Man's Talent; but Improve thy Own.
 101 Since Joys are so uncertain; take Gladness when it comes.
 102 Commit no Business of Importance to a Joker.
 103 Never use desperate Remedies, but in desperate Cases.
 104 Be neither foolishly Bashful, nor nauseously Confident.
 105 Take heed that thy Liberality prove not mere Vanity.
 106 When thou hast no Observers, be afraid of thy Self.
 107 Look not into God's decrees: but his Commands.
 108 Hate Vice, tho' in thy best Friend.
 109 Consider not so much who speaks, as what is spoken.
 110 Think how Sad thou must one Day be.
 111 Promise Little, and do Much; so shalt thou have Thanks.
 112 Do nothing to Day, that thou wilt Repent of to Morrow.

- 113 Bear with Evil, and expect Good.
- 114 Better pass a Danger once, than be always in Fear.
- 115 Use the Means, and trust God for Success.
- 116 Think not to reform the Times by Monastical Rules.
- 117 Prove thy Friend, before thou hast need of him.
- 118 Take heed of being Caught with good Words.
- 119 Endeavour to do so well, that others may Envy thee for it.
- 120 Do good to thy self, and thine; and then to others if thou canst.
- 121 Let a sturdy Beggar have a stout Denial.
- 122 Weigh thy Neighbour in the same Balance with thy self.
- 123 Be sure of Matter of Fact before thou enquirest into the Cause.
- 124 Never do that to Morrow, which thou canst as well do to Day.
- 125 Love other Men, Praise the Good, and Pity the Bad.
- 126 Make the Best of a bad Bargain.
- 127 Beware of Had I wist.
- 128 Study Sickness in Health; and old Age in Youth.
- 129 So Respect others, as never to neglect thy self.
- 130 Do thy utmost to rid thy self of Contention.
- 131 Be not hasty to Outbid another.
- 132 Forgive Any sooner than thy Self.
- 133 Spend and be free; but make no wast of thy Estate.
- 134 Fear the worst; the Best will save it self.
- 135 Do as most do; and Few will speak ill of thee.

136 Take Time while Time is; for Time will
away.

137 If thou angereſt a Fool, look to thy ſelf

138 Remember there is a Witneſs every where.

139 Stay for Praise, till others give it.

140 If thou wouldeſt keep a Friend, make uſe
of him.

141 Do as little as thou canſt of things to be
repented of.

142 At a great Penny-worth pauſe a while.

143 Pay Servants their Wages, elſe they'll pay
themſelves.

144 When thou telleſt News, engage not for
the Truth of it.

145 Command thy Wealth, elſe that will com-
mand thee.

146 Believe not all are Evil, that are ill ſpoken of.

147 Boaſt not thy ſelf of that which is another
Man's.

148 Praise little, but diſpraiſe leſs.

149 Be merry without fooliſh Laughter.

150 Be thoughtful, but not heavy.

151 Firſt deſerve, and then deſire.

152 Give to the Needy; yet not ſo as to need
thy ſelf.

153 Avoid being Arbitraror between two of thy
Friends.

154 Be not too much out-done in Courteſy.

155 Read much, but not many things.

156 In all Diſputes take care to come off hand-
ſomly.

157 Never gratify, nor promiſe much in a jolly
Hour.

158 Take care for the Future, ſo as to enjoy
the Preſent.

159 Let not thy Sincerity degenerate into Sim-
plicity.

- 160 Let not thy Wisdom run into base Craft.
- 161 Neither hear, nor tell Secrets.
- 162 Accustom thy self to do well upon all occasions.
- 163 Consent to common Custom, but not to common Folly.
- 164 Meddle not with others Business, and thy own will go well.
- 165 Love most, pity some, hate none.
- 166 Be so true to thy self, as not to be false to others.
- 167 Trust thy self, and another shall not betray thee.
- 168 Have but little to do ; but do it thy self, and do it well.
- 169 In Life, be rather bountiful than prodigal.
- 170 Take as much care to blame thy self, as to reproach others.
- 171 Give Tribute, but not Oblations to human Wisdom.
- 172 Imitate a good Man, but don't counterfeit him.
- 173 Never provoke those who are easily able to undo thee.
- 174 Espouse not quickly the Quarrels of Relations or Friends.
- 175 Let the News thou tellest be rather stale than false.
- 176 Thou art God's Patient; prescribe not to thy Physician.
- 177 In things that must be, thou must be resolute.
- 178 Either be silent, or speak something that is better.
- 179 Deliberate long of what thou canst do but once.

180 Believe me: New Favours seldom cancel
old Injuries.

181 Give thy Purse, rather than thy Time.

182 Lay by a Reserve for Accidents and Age.

183 Rather fly to a Friend, than a Brother for
a Kindness.

184 Keep not a Servant out of Kindness, but
to do thy Business.

185 Offer not at every thing, for then thou'lt
excel in Nothing.

186 Tell not thy Secret to thy Servant, he'll then
be thy Master.

187 Guard thy self once from thy Enemy, but
twice from thy Friend.

188 Let no ill Reports discourage thy good
Actions.

189 Use thy self to the best Rules, but be no
Slave to them.

190 Live in the World, as if thou meantst to
leave it.

191 Spare when thou art Young, and spend
when thou art Old.

192 Search others for their Virtues, and thy self
for thy Vices.

193 Do well, and boast not: Win Honour, and
wear it well.

194 Have many Acquaintance, one Friend, and
no Enemy.

195 Do it well, that thou may'st not do it twice.

196 Resist at first, and thou shalt overcome at
last.

197 Let not the Courtier in thee supplant the
Friend.

198 If thou intendest to keep it secret, tell it
not me.

199 Talk better, or hearken more.

200 Borrow not too much upon time to come.

- 201 Let thy Trouble tarry, till its Day comes.
- 202 Keep thy Tongue, if thou wouldest keep thy Friend.
- 203 Sacrifice not thy Conscience to God Mammon.
- 204 Let not thy Virtue be troublesome to the Company.
- 205 Cease to be vicious, and thou'lt cease to fear.
- 206 Do all thou canst to be good, and thou'lt be so.
- 207 Endeavour for the best, and provide against the worst.
- 208 Pretend not to govern others, till thou canst rule thy self.
- 209 Act as if God were at one hand, and Death at the other.
- 210 Reveal not all, but keep a Reserve for thy self.
- 211 Let Justice hold the Balance, and Mercy turn the Scale.
- 212 Make other Mens Shipwrecks thy Sea-marks.
- 213 It's wise not to seek a Secret, and honest not to reveal it.
- 214 Better break thy Word, than do worse in keeping it.
- 215 Come not to Counsel uncalled.
- 216 If thou would'st have it done, Go; if not, Send.
- 217 Do it well, and none will ask how long 'twas a doing.
- 218 Leave the Court before that leave thee.
- 219 Do the likeliest, and hope the best.
- 220 Believe not all that say they pity thee.
- 221 Write with the Learned, and pronounce with the Vulgar.

222 Pick not Misery out of another's Prosperity.

223 Dare to be Good, though the World laugh at thee.

224 Rather suffer wrong, than do it.

225 Better stay at home, than travel with Thieves.

226 Lay not out thy Money to buy Repentance.

227 Think not to reap in Seed-time, or sow in Harvest.

228 Be industrious, but not affected in shewing thy Abilities.

229 Insult not a Man, when thou hast got the better of him.

230 Count like a Jew, but pay like a good Christian.

231 Spend the Day well, and thou'lt rejoyce at Night.

232 If thou wouldest be born with, bear with others.

233 When thou dost ill, don't excuse it worse.

234 Desire nothing, but what thou knowest thy self capable of, and fit for.

235 Lose not Opportunities, and happy Minutes.

236 Have not to do with any Man in his Passion.

237 Either live, or dye with Honour.

238 Marry above thy Match, and thou'lt get a Master.

239 Pray to God to help thee, and then put thy Hand to the Work.

240 Seek much, and get something; seek little, and get nothing.

241 Do good, if thou expectest to receive any.

242 Stay a while to make an end the sooner.

243 When Fortune promises, take her at her word.

244 Let it not be openly discover'd, that thou art secret.

245 Weigh right, and sell dear.

246 Do as well as thou canst; and thou doest well.

247 In mix'd Company say nothing against any one's Sentiment.

248 Pay well, and thou wilt never want Workmen.

249 Rather go to Bed supperless, than rise in Debt.

250 Be a Friend to thy self, and others will be so too.

251 Try how the Ice will bear, before thou venturest too far.

252 Do well, and fear neither Man nor Devil.

253 In all things, take care to end well.

254 Command foolishly, and thou shalt be obeyed accordingly.

255 If thou givest customarily to the Vulgar, thou'lt buy constant Trouble.

256 At certain times, let a Book serve instead of Company.

257 Servants should put on Patience, when they put on Liveries.

258 Avoid Singularity; it's inconsistent with Civil Society.

259 Love nothing so violently, as to let the Loss of it undo thee.

260 Excuse not thy Fault; for that is committing of it twice.

261 Put not thy Hand between Brethren; they will fall upon thee.

262 Spit not against Heaven; 'twill fall back in thy own Face.

263 Search

263 Seach not a Wound too deep, lest thou
make it worse.

264 Desire Panegyrick, but play not the Orator
thy self.

265 Employ thy Time well, if thou meanest to
gain Leisure.

266 Make Conscience of little Sins, and thou'lt
avoid the greater.

267 Study more how to dye, than how to live.

268 Evermore create as few Troubles to thy self,
as thou canst.

269 Stand thou upright, tho' the World turn
up-side down.

270 Seek till thou findest, and thou'lt not lose
thy Labour.

271 Keep good Company, and the Devil will
not dare to make one.

272 Take heed of swallowing Honey Words
too fast.

273 Read not Books alone, but Man also; and
chiefly thy self.

274 Then only doest thou begin to live, when
thou art got above the Fears of Death.

275 Prize not thy self for what thou hast, but
by what thou dost.

276 Never deny a Pardon, that hurts not the
Giver nor Receiver.

277 Be as careful of what thou say'st, as of what
thou hast.

278 Let another Man's Passion be a Lecture to
thy Reason.

279 Do not, even thy Enemy, all the Discourte-
sies thou canst.

280 If any praise thee, yet remember to be thy
own Judge.

281 If thou wilt not be counselled, thou canst
not be helped.

282 Let not thy Will roar, when thy Power can but whisper.

283 If thou puttest on the publick Gown, put off the private Person.

284 Retrench thy Desires, instead of increasing thy Substance.

285 If thou injurest Conscience, 'twill have its Revenge upon thee.

286 Observe Seasons, else thou wilt over-run Opportunities.

287 Be not so angry, as to give thy self a Box on the Ear.

288 When thou hast no Friend near, thou mayst praise thy self.

289 Hear not ill of a Friend, nor speak any of an Enemy.

290 Whenever thou art injur'd, put a good Face upon the Matter.

291 Never deceive a Friend, unless it be apparently for his good.

292 Deserve well, and there's room enough in the World for Praise.

293 Employ not a great deal of Care and Exactness about a Trifle.

294 When thou buyest, suspect Ornaments and Commendations.

295 Dispose not thy self to much Ease, but to much Patience.

296 Always speak Truth; but not at all times the whole Truth.

297 If thou meanest to give, say not, Wilt thou have this?

298 Be ready to do all ordinary Kindness to all Men.

299 Be not so much at the Devotion of others, as not to be at thy own.

300 Venture thy Opinion, but not thy self for thy Opinion.

301 If thou promisest, delay not; for that loseth all Thanks.

302 Never ask Advice, unless thou meanest to weigh it.

303 Keep good Company, and thou shalt be one of the Number.

304 Win a Game of thy Friend, and drink out the Winning presently.

305 Love thy Friend with all his Faults; no body hath Perfection.

306 Be assured thou wilt never get thy Revenge upon a great Man.

307 Rely not on another, when thou canst as well do it thy self.

308 Keep Company with such as may make thee wiser and better.

309 Let the Bent of thy Thoughts be to mend thy self, rather than the World.

310 If thou wouldest enjoy much Peace, frequently think over thy own Concerns.

311 Be such an one in thy Life, as thou wilt wish to be at Death.

312 No Man is without Faults; yet endeavour thou to have none.

313 In many things, *Audi, Vide, Tace*, Hear, See, and hold thy Tongue.

314 Yield to Reason where-ever it appears: Reason is a sacred thing.

315 Be silent where Reason is not regarded, and Truth is distastful.

316 Marry thy Sons when thou wilt; thy Daughters when thou canst.

317 Be neither too severe, nor too merciful: Chuse a Rational Mean.

318 Let not thy Observation of others hinder thee from examining thy self.

319 If thou wilt reap Comfort in Adversity, sow it in Prosperity.

320 Begin to be good betimes: Thou canst not be too good, nor too soon good.

321 Fill the hungry Poor with good things, and thou shalt never want Bread.

322 Thou shouldest ask the World leave, before thou commendest thy self.

323 Believe not all thou hearest, nor speak all thou believest.

324 Make God thy Friend, and then it's no matter who is thy Enemy.

325 In Controversy, say not all thou canst, but all that is necessary.

326 Bear witness rather against Friendship than Truth.

327 Cloath thy self beneath thy Ability, thy Children according to it, thy Wife above it.

328 Make not thy Friends too cheap to thee, nor thy self to thy Friend.

329 Freely receive Courtesies, where thou knowest how to requite them.

330 Wouldest thou find out Secrets, seek them in Grief and in Pleasure.

331 Marry thy Daughters betimes, lest they marry themselves.

332 Let a Horse drink where he will, but not when he will.

333 Give not others ill Words, they will prove railing at thy self.

334 If thou wouldest know a Man, lay his Words and Actions together.

335 Let thy Gifts be such as thy Friend delights in.

336 Learn such things when thou art Young, as may stead thee when Old.

337 Whenever thou see'st thy Kindred, make much of thy Friends.

338 Neither praise, nor dispraise thy self; thy Actions will do it enough.

339 Beware of him that is slow to Anger; Revenge is in his Breast.

340 Learn to hold thy Tongue. Five Words cost *Zacharias* forty Weeks Silence.

341 Never provoke the Fury of Bigots, by exposing their Sentiments.

342 Be so wise as to be thy own Counsellor; and then to keep thy own Counsel.

343 Serve well; and then thou needest not be ashamed to ask good Wages.

344 Weigh not every Syllable thou speakest, as in a Goldsmith's Scales.

345 Be always at home with thy self, and Master there. This is a great Point.

346 Avoid being a great Man's Confident: this hath ruin'd many.

347 Be thy own Friend, and then thou may'st be able to live alone.

348 Out of thy Acquaintance chuse Familiars: Out of those pick a Friend.

349 Employ not all thy Capacity, nor shew all thy Strength at every turn.

350 Be not too much obliged to any Man; but least of all Great Men.

351 Endeavour more to know thy self, than to be known by others.

352 Be content to accept of Truth, though it comes from the Father of Lies.

353 Affect not being much seen, and Men will less see thy Weakness.

354 Mistrust no Man without Cause, nor be credulous without Proof.

355 In Company restrain Passion: Harken much, and speak little.

356 Bear with Patience what thou canst not remedy with Prudence.

357 If thou contendest with Fools, thou'lt be in the same Parallel.

358 Suppose all the Auditors Enemies, when thou dispraifest any.

359 Let not Ceremony, or Civility, at any time hinder Business.

360 Trust not him entirely, or too soon, whom thou hast disobliged.

361 Believe not easily ill Reports concerning either thy self, or others.

362 Search not Authors, to say what thou canst as well say thy self.

363 Be not so much ashamed of an indecent, as of a criminal thing.

364 Be ashamed to do, what thou wouldest be ashamed to be taken in.

365 Act nothing in furious Passion; it's putting to Sea in a Storm.

366 That which thou designest to do well, speedily put in Practice.

367 Labour not to inform a proud Man; 'twill but make him thy Enemy.

368 Neither praise nor dispraise, till seven *Christ-masses* be over.

369 Get what thou canst of a bad Paymaster, though it be but a Straw.

370 If thou wouldest make a good Will, make it in time of Health.

371 Drive not too many Plows at one time; some will make foul Work.

372 Set not up for a Critick; for that is giving a Challenge to the whole World.

373 Give

373 Give not up thy self to Indolence: Want of Care is want of Virtue.

374 Learn how to refuse Favours. This is a great and very useful Art.

375 Shun Engagements. This is one of the chief Maxims of Prudence.

376 Be ready to hear Counsel: Quick to contrive, but slow to propose.

377 Nothing but Truth before the Face: Nothing but Good behind the Back.

378 If thou art a Master, be sometimes Blind; if a Servant, sometimes Deaf.

379 Never tell what thou owest, what thou hast, or what thou canst do.

380 In Cases of Importance, if thou canst not say enough, say nothing.

381 Maintain thy Opinions without Heat, and hear others without Trouble.

382 If thou hast not Sense enough to speak, have Wit enough to hold thy Tongue.

383 Tell a Friend a Lye, and if he keep Counsel, thou mayst tell him the Truth.

384 Be respectful before the Learned, and silent before the Ignorant.

385 Make the Night Night, and the Day Day; and thou'lt live well.

386 Let us lay aside Fathers and Grandfathers, and be good our selves.

387 Keep out of Frays, and so thou'lt be neither Principal nor Witness.

388 If thou art cheated by a great Man, lose thy Money, and say nothing.

389 Bear patiently with the Defects of others, and labour to amend thy own.

390 Play not about the utmost Limits of Good; thou'lt be apt to skip over into Evil.

391 Send not up to God such Prayers, as thou darest not publish to the World.

392 There will quickly be an end of thee. Think what will become of thee hereafter.

393 To him that can take away what thou hast, give readily what he asketh.

394 Take no part with Scandalizers; thou knowest not thy Turn among them.

395 Rejoice not at the Fall of thy Enemies: thou knowest not thy own End.

396 Grieve not at thy present Condition; but labour to amend it, or bear it.

397 Labour as much to cure thy self of a Fault, as thou wouldest of a Fever.

398 If thou makest others afraid of thy Wit, thou hadst need be afraid of their Memory.

399 Consider not so much with whom to be conversant, as of whom to beware.

400 Pray not so much for fair Weather or Rain, as that thou mayst deserve it.

401 Thou canst not enjoy all things, therefore deny thy self many things.

402 Let the Business of the World be thy Circumference, but thy self the Centre.

403 Make not an excuse before it be time; for that is to accuse thy self.

404 If thou wouldest be esteemed, esteem not thy self so as to condemn others.

405 Envy not those that know more than thy self; but pity any that know less.

406 Consider not what might have been done, but what is now to be done.

407 If thou intendest to grant, stay not till Opportunity wrest it from thee.

408 Whatever thou seest laudable in others, endeavour to attain thy self.

409 In thy Choice of Company, let not thy Affection shame thy Judgment.

410 Be not thy own Parasite; then 'twill be easy to escape others Flattery.

411 So live with Man, as if God saw thee: So pray to God, as if Men saw thee.

412 Read, but slight not Meditation; and meditate, but slight not Reading.

413 Do thou but do thy best, and then thou mayst defy the Devil to do his worst.

414 Thou canst not spend thy Time better, than in learning how to spend it well.

415 Whatever thou undertakest, so do it as if it were to come to the Knowledge of all Men.

416 Let thy Prayers be as frequent as thy Wants, and thy Thanksgivings as thy Blessings.

417 Govern thy Life and Thoughts, as if the whole World were to see the one, and read the other.

418 Give as thou wouldest receive, chearfully and quickly, without hesitation or bargaining.

419 Trust not to the Kindness of the common People; there is no Faith or Constancy in them.

420 Never condemn a Friend unheard, without letting him know his Accuser or Crime.

421 Pardon all Offences, where there is any sign of Repentance, and hope of Amendment.

422 Look as much into the Intention of him that praises thee, as of him that calumniates thee.

423 If thou hast a loitering Servant, send him of thy Errand just before Dinner.

424 If one speaks thee fair, and loves thee not; speak him fair, and trust him not.

425 Never espouse a bad Cause in spight to an Adversary, who hath taken the better Side.

426 Count the World not an Inn, but an Hospital; and a Place not to live in, but to dye in.

427 Measure the Ends of all Counsels, though uttered by never so intimate a Friend.

428 Suspect every Act of an Enemy, tho' there appears no apparent Reason for it.

429 Do all thou canst to take care of thy self; but without disturbing Anxiety.

430 If thou wilt break with the World, and be eminently good, expect the Lashes of ill Tongues.

431 If thou givest thy self to be the Companion of Vice, in the end thou'lt be the Slave of it.

432 Examine thy self narrowly, if thy own Courses are not the Cause of thy Crosses.

433 Propose good Things, follow good Counsels, and leave the rest to Providence.

434 If thou intendest to borrow any thing a second time, use it well the first, and speedily return it.

435 Upbraid not any one with a Kindness granted; for that turns a Benefit into an Injury.

436 Be doing always something, that the Devil catch thee not at leisure for him.

437 Venture not to the utmost Bounds of even lawful Pleasures: The Limits of Good and Evil join.

438 Never affirm any thing but what thou art very well assured of; else thou art not safe.

439 Lend Money to an Enemy, and thou'lt gain him: Lend to a Friend, and thou'lt lose him.

440 When thou obeyest thy Superior, thou instructest thy Inferior.

441 When thou art calm again, review, examine, and rectify what thou didst amiss in Passion.

442 With-hold not thy Money where there is need, and waste it not where there is none.

443 Thou wer't better pay, and have little left; than to keep much, and be always in debt.

444 Honour the Good, that they may love thee;
be civil to the Bad, that they may not hurt thee.

445 Be not niggardly in what costeth thee nothing; as Counsel, Countenance, and the like.

446 Reward a good Servant well; and rather quit a bad one, than disquiet thy self with him.

447 Mix Kindness with Authority, and rule rather by Discretion than Rigor.

448 There is no need, that for the avoiding of a Lie thou shouldest fall into Indiscretion.

449 Never enter into hot Disputes concerning Points of Religion, or State Affairs.

450 Live in perfect Peace with all Men, and then thou wilt live the Life of Angels.

451 Promise thy self not to live long in Peace, if thou converfest with a Liar.

452 Measure not Men by *Sundays*, without regarding what they do all the Week after.

453 Wouldest thou not be a Fool in others Conceit? Be not wise in thy own.

454 Observe thy self as thy greatest Enemy would do; so shalt thou be thy greatest Friend.

455 If thou wouldest live till thou art old, live as if thou wert to dye young.

456 Have a perpetual Amity for thy Friend; but love and esteem Virtue more than him.

457 Reflect not on Persons in promiscuous Company; thou knowest not whom thou disobligeest.

458 Let no Obligation to thy Friend engage thee to dispense with thy Conscience, or do any thing unworthy for his sake.

459 Thirst after Desert, not Reward. He is got a great way, that is got thus far.

460 Do a Kindness to a Person of Merit, and thereby thou'lt do thy self a greater.

461 If thou desirest to build up thy own Fortune, set early about it.

462 Pluck

462 Pluck up Courage enough to follow the Bent of thy own Reason.

463 If the Counsel be good, thou needest not stand considering whence it came.

464 Rely not too much upon the Honesty of untry'd Men; for nothing will undo thee more.

465 Be willing to deserve without Praise, rather than to do ill with Commendation.

466 Repeat not what may hurt a Man, unless it be a greater Hurt to others to conceal it.

467 Listen to all the World, that thou mayst not be ignorant of any of thy Faults.

468 Let thy Child's first Lesson be Obedience; and the second may be what thou wilt.

469 In reading, mind not so much the Narrative Part, as the Business of the History.

470 When thou art busy, let it not be as *Domitian* was, in catching of Flies.

471 It's good in Writing, that thou leave the best Bit for the last.

472 Borrow not of thy Friend, if thou desirest to preserve his Friendship.

473 Ask not thy Friend for a Cloak, when he is out in the Rain with thee.

474 If thy Friend hath been true to thee in Money Matters, thou mayst trust him in others.

475 Never venture upon an ill thing, but where thou art sure God and Conscience cannot see thee.

476 Be not too much in any thing: It creates Satiety, and makes thee cheap.

477 In dealing with subtil Men, interpret their Speeches by their Interest, Aims and Ends.

478 Lose not thy own for want of asking for it; 'twill get thee no Thanks.

479 In giving, consider what Thing, to whom, how, where, when, and wherefore thou givest.

480 If thou dispraifest him whom thou hatest,
shew it not to the Company that thou art his Enemy.

481 Be not ashamed to be accounted singular,
for doing that which thou art assured is thy Duty.

482 Bring thy self to that pass, that thy Happi-
ness may not depend upon another's Judgment.

483 Take heed of a pouting Lip; it's almost al-
ways a Sign of a surly, and morose Humour.

484 Say not all thou knowest, nor censure all
thou seest, if thou wouldest live in Peace.

485 Thou art not only to chuse the least of ne-
cessary Evils; but out of all Evils to extract some-
thing that is Good.

486 Among Familiars use common Terms and
Expressions; not such as are too far-fetched, or af-
fected.

487 Never contradict, or even contend with one
that is foolish, proud, positive, testy; or with a
Superior, or a Clown, in matter of Argument.

488 Either frequent not the Company of great
Persons, or learn to speak according to their Inclina-
tions.

489 Reject every Temptation at the first Assault,
and the Conquest will be easy and certain.

490 Account it no Disgrace to be censured of
those Men, whose Favours would be no Credit to
thee.

491 Addict not thy self to Poetry. Reputation
is much oftner lost than gained by Verse.

492 Contract perfect Love with honest Men;
but yet be not at odds with others.

493 Never make thy self a Friend of a Politician,
or artful Man: He will work only for him-
self.

494 Accuse not one that is not present to answer
for himself: It's a poor, sneaking, cowardly, base
Trick.

495 Be

495 Be resolute in this. Do well for the Love of Virtue, and not for the Fear of an evil Report.

496 Endeavour to have a comely Grace in holding thy Peace, and a lively Force in speaking.

497 First get an absolute Conquest over thy self, and then thou wilt easily govern thy Wife.

498 Be neither too early in the Fashion, nor too long out of it, nor at any time too precisely in it.

499 Pray often, because thou sinnest often. Repent quickly, because thou may'st dye suddenly.

500 What Counsel thou givest to another, register carefully; and when the Case is thy own, follow it.

501 At spare Hours read; but be sure use Caution in thy choice of Books: else 'tis time spent in ill Company.

502 Thou may'st esteem a Man of many Words and many Lies much alike.

503 Though the World be wicked, yet thou oughtest to persevere in Well-doing, even among, and to wicked Men.

504 Have a care of long and obstinate Disputes; 'tis easier not to begin them, than to put an end to them.

505 Give freely to him that deserveth well, and asketh nothing; and that is a way of giving to thy self.

506 Give no improper Gifts; as Arms to a Woman, Books to a blind Man, or Nets to a Student.

507 It ought to be thy care above all things here below, to make thy Life truly pleasant.

508 Engage not so far in any Party, as to make its Quarrels thine.

509 Work as though thou wert to live ever:
Worship as if thou wert to dye presently.

510 Use thy self to do good Turns. Count up
all, and thou wilt not lose by it at last.

511 When thou receivest a Kindness, remem-
ber it: When thou restorest one, forget it.

512 Endeavour rather to get the Approbation of
a few good Men, than the Huzza of the Mob.

513 Refuse not Counsel; it's neither a Diminu-
tion of thy Grandeur, nor a Sign of Incapacity.

514 Conceit not so high a Notion of any, as to
be bashful and impotent in their Presence.

515 It's prudent not to give all the Reward at
once; for Dependance had need be kept up.

516 If the Evil come from Heaven above, use
Patience; if from the World below, Prudence.

517 Purchase not Friends by Gifts; when thou
ceapest to give, such will cease to love.

518 Shake not off thy Spleen and Reason to-
gether; and cure not Melancholy with Madness.

519 Undertake nothing but what is feasible; and
before thou engagest, ask thy self, What if my De-
sign miscarry?

520 Speak no more to a Stranger, than thou
wouldest have publickly known.

521 If thou beest Poor, do not fancy it's only
for the Rich, who have little else to do, to be re-
ligious and godly.

522 If thy Debtor be really Insolvent, do not
ruin him to get that which will not ruin thee to
lose.

523 Contradict not to vex others; that shews
an ill Temper, and provokes most Persons, but
profits no body.

524 Permit not thy self to go beyond, or de-
fraud thy Brother in any Matter; for the Lord is
the Avenger of all such.

525 Take heed: Most Men will cheat without Scruple, where they can do it without Fear.

526 Admonish thy Friend in secret; and make him consider thou dost it so; but commend him openly.

527 Never let Passion or Malice make thee reveal that, which Love and Friendship before bound thee to conceal.

528 Perform good and virtuous Actions, though thou art assured they shall never come to the World's Eye.

529 Thou may'st be more prodigal of Praise when thou writest a Letter, than when thou speakest in Presence.

530 Never make question of speaking, when thou hast any thing to offer that is better than Silence.

531 Give not thy Enemy Despair; for it is a Weapon more dangerous than Valour it self.

532 Assist the afflicted, if well thou canst: for as for Tears they are but Drops of Water: What good can they do?

533 Accustom not thy self to find Faults with other Mens Actions; thou art not bound to weed their Gardens.

534 If thy Estate be but small, come seldom into Company; but when thou dost, let thy Money go freely.

535 If vulgar Opinion hath lighted the Lamp of thy Name, supply it with thy own Oil, lest it go out and stink.

536 In the disastrous Accidents of our Lives, when our own Strength and Endeavour cannot help us, Patience may.

537 Measure Favours by the Motives and real Effects; not by external Demonstrations and Appearances.

538 Be not over desirous to be feared: If thou exceedest the true Measure, thou wilt become odious.

539 If thou growest discontented, and fallest out with the World, thou'lt take thy Revenge upon thy self.

540 If ever thou affectest Injustice, let it be in this, that thou mightest do Courtesies, and receive none.

541 Be not too familiar with thy Servants; at first it may beget Love, but in the end 'twill breed Contempt.

542 Insult not upon the Affliction of another; 'tis Baseness in respect of the World, and it's Impiety in respect of God.

543 Thou may'st hate thy Enemies Vices and all Conditions; yet love his Person, both as he is a Man, and thy Brother.

544 Despise nothing because it seems weak: The Fly and Locust have done more hurt than ever the Bears and Lions did.

545 Vanquish thy own Wishe and Desires, and the Chariot of Triumph belongs more truly to thee than to *Cesar*.

546 Let Friendship creep gently to an height; if it rush to it, it may soon run itself out of Breath.

547 Be not easily exceptious, nor rudely familiar; the one will breed Contention, the other Contempt.

548 When thou hearest any defamed, do it with an averse Ear, and declining Heart; and leave the Relator to himself.

549 Let some few Friends and Books, a chearful Heart and innocent Conscience, be thy constant Companions.

550 Buy what thou hast no need of; and e're long thou shalt sell what thou canst not be without.

551 In

551 In avoiding of Affectation, have a special Care not to fall into it, by affecting not to be affected.

552 With Strangers thou oughtest to use Ceremonies; but let them be banish'd from among Friends.

553 Think with thy self what good will it be to thee, to have an hundred times more than thou canst use.

554 Refuse not to hear the Advice even of a Servant or a poor Man, though thou followest it not.

555 If thou wouldest conceal thy Secret from thine Enemy, reveal it not to thy Friend.

556 If thou lettest a Fool play with thee at home, he'll do so with thee in the Market too.

557 Thou may'st be more happy than ever was *Alexander* and *Cæsar*, if thou wilt be more virtuous.

558 Endeavour to live so as not to be feared of thy Inferiors, nor to be despised of thy Superiors.

559 In bargaining, thou art to avoid not only what is false, but also that which deceives.

560 If thou wouldest please the Ladies, thou must endeavour to make them pleased with themselves.

561 Never expect any Assistance or Consolation in thy Necessities from drinking Companions.

562 If thou wilt live comfortably, let God alone with his Providence, and Men with their Rights.

563 When thy Hand hath done a good Act, ask thy Heart whether it was well done.

564 Make not too much of any Man at first, because thou canst not hold out that proportion.

565 Speak not ill of thy Neighbour, lest thou hear that which will not fail to trouble thee.

566 Thou may'st believe a Man when he promises what may turn to his own Advantage.

567 If a Matter doth not entirely please; yet if thou canst forbear being much troubled at it, it cannot much hurt thee.

568 Do well, and thou shalt be well spoken of; if not now, yet by those that shall come after.

569 If thou wouldest try any one's virtuous Generosity, commend him to his Face: See how he takes it.

570 In time of Assault, look about thee where thy Weakness lies, and thither send Forces.

571 Strive not with thy Parents, nor with great Men, though thou art never so much in the right.

572 Never engage thy self to the World, but in proportion to the short Duration of Life.

573 Forsake the World before it forsake thee; and do all things to be agreeable to God, before thou come before him.

574 Avoid the Friendship of a Fool: when he designs to serve thee, he'll do thee a Mischief.

575 As we must account for every idle Word, so must we likewise for every idle Silence.

576 If thou shouldest have the Misfortune to be obliged to beg Pardon; do it quickly, to avoid the Blame of Obstinacy.

577 Whenever thou art admitted to a great Man, let thy Compliment be short, speak little, and retire soon.

578 Avoid Law Suits: They are a Fire which Men have much ado to extinguish when once it is kindled.

579 Be not covetous; the Pleasures of this World consist in having Necessaries, not Superfluities.

580 Be always mistrustful of the Advice, which is agreeable to thy Desire; and consider the Reason of it.

581 So long as thy Conscience shews thee any Failures, desist not till thou hast mended all that is amiss.

582 Be circumspect in all thou speakest or doest; as if thy Enemies stood at thy Elbow overlooking thee.

583 If thy Business be perplexed, divide it; and look upon all its Parts and Sides.

584 If thou lovest thy Friend, praise him not too much; 'twill conjure up the Devils of Envy and Detraction.

585 As to civil Carriage in common Things of Life, to strike or pinch a Man is a Clown's Salvation.

586 Let not the Authority of the Speaker persuade thee, but the Reason he brings.

587 Beware of him that is slow to Anger: He is angry for something, and will not be pleased for nothing.

588 Let thy Discourse be such as thy Judgment may maintain, and thy Company may deserve.

589 Thou oughtest warily to begin such Charges, as when once begun will continue: But in Matters that return not, thou may'st be more magnificent.

590 Live so, that when Death comes you may embrace like Friends, not encounter like Enemies.

591 Never do Evil that Good may come thereby; for that would be serving the Devil, that God might serve thee.

592 I advise thee to visit thy Relations and Friends; but I advise thee not to live too near them.

593 Be not proud, no not even of Well-doing; for the Judgment of God is far differing from that of Men.

594 Speak as seldom as may be of thy self: If thou praisest thy self, it's Arrogance; if thou dispraisest, it's Folly.

595 Endeavour by all honest Means to get, and keep the Love of every one: It's better to be beloved than admired.

596 Make not thy Servant privy to either thy infirmities, Failures, or Wants and Necessities.

597 When a great Man speaks to thee kinder than he was wont, consider Things; for assure thy self it is not for nothing.

598 Venture not upon a known Sin, tho' never so little; that will harden and encourage thee to more and greater.

599 If thou wouldest live happily, neither trust to good Fortune, nor sink under bad.

600 If thou hopest to please all, thy Hopes are vain: If thou fearest to displease some, thy Fears are idle.

601 Be contented with a little, and then thou hast enough: If thou complaineest, thou hast too much.

602 If thou hast corrupted a Man to thy Interests, never believe he will be true to them.

603 Conform where thou may'st innocently, to the Times and Company. This is the *North Star* of Prudence.

604 Be not like the Boulter, that casteth out the Flour, and keepeth the Bran.

605 Never be ashamed to change for the better Opinion; but then be sure it be better, before thou changeſt.

606 Trust not a good Cause, ſo as to neglect lawful Means; that would be Presumption, not Piety.

607 If thou wilt not act till thou canſt get through all Objections, thou may'ſt lie ſtill, and do nothing.

608 Abſtain not only from the actual doing of an Injury, but even from the leaſt Thought of it.

609 Thou may'ſt the better be ſlow of Belief and give no Offence, if thou be'ſt without the Spirit of Contradiſtion.

610 Shew no Excellence to an Ignorant; for he will condemn that, whereof he is incapable.

611 If thou adopteſt another's Lye, thou ſheweſt thou wouldeſt willingly have been its proper Father.

612 Always take part with, and defend the Unfortunate: They are commonly the Subjects of Cenſure and Injury.

613 When thou ſeeſt any doing ill, preſently aſk thy ſelf, Have not I done the like, or as bad?

614 Never commit the Execution of a Deſign to him, that had been unwilling to approve of it.

615 If thou reſuſeſt Reconciliation when truly offered, thou art ſtubborn; but not brave, nor wiſe, nor good.

616 Learn to live well among ill Men; till thou haſt attained that Art, thou knoweſt not how to live in the World.

617 Slip not the Memory of things paſt; huſband the preſent Time; and without any Diſquiet provide for the future.

618 If thou wouldest not be spoke ill of, learn the Art of either speaking well, or at least not ill of any.

619 Have nothing to do with any Family, tho' ever so great, where the Devil is *Major Domo*, and rules all.

620 Prepare for thy self such Riches as may, when thy Ship is broken, swim and escape to Land with thee.

621 Take heed, in the Beginning, what thou grantest; for one Inconvenience bringeth on another.

622 When thou talkest with a Stranger, be not too full of Communication, till thou knowest him.

623 If thou wouldest play, or wrestle well, thou shouldest do it with those that do it better than thou.

624 Be sober and chaste among young Folk, that they may learn of thee; and among old, that thou may'st learn of them.

625 Thou must be content to hear what thou wouldest not, whenever thou doest what thou shouldest not.

626 Let it be thy constant Persuasion, that there is no Evil, but hath something of Good lying under its Bark.

627 Tell nothing to him that thou thinkest will not believe thee; for he will think ill of thee, and despise thee.

628 Avoid customary Chafing; in time 'twill become Nature, and render thee despicable, and make thy Life uncomfortable.

629 Ask nothing of him whom thou believest will not grant; 'twill make him hate thee, and can do thee no good.

630 Be not over-covetous and carking. It's but a little we need ; and it will not be long before we can need nothing.

631 If every Year thou wouldest root out one vicious Habit, thou mightest, in some time, become perfect.

632 In Company that thou art doubtful of, hide thy distrust; but where thou art secure, be free and open.

633 Put this down as a true Maxim, That it's a great Piece of Gallantry to confess a Mistake, and forsake an Error.

634 When thou wouldest praise a Friend, do it before all the World ; but if thou reprovest him, do it in a Corner.

635 Let Eternity be much in thy Thoughts ; and then the fading Vanities of this World will have little Esteem with thee.

636 Thou wilt never better remember thy self, than by frequent thinking, that some Day thou must dye.

637 Be not so bashful and facil, as to grant what ever is desired of thee ; for that will make all thy Life uneasy.

638 If thou hast begun to do a Courtesy, go on with it ; else thou mayst get an Enemy instead of a Friend.

639 Be not puffed up with thy Perfections ; but let thy Humility defend thee from thine own Virtues.

640 Dwell not too long upon Sports ; for as they refresh a Man that is weary, so they weary a Man that is refreshed.

641 Never enter into a League of Friendship with one, whom thou hast known ungrateful to another Man.

642 Do every thing so, as to have thine own Ap-
probation: This is the only firm Foundation of
inward Peace.

643 Fancy not thy self to be wiser than those
thou hast to do with; it's an effectual way to be
bubbled.

644 When thou art angry, remember thou may'st
be calm; and when thou art calm, remember thou
may'st be angry.

645 Speak well, and act well: The one shews a
good Head, the other a good Heart: And both
spring from a Superiority of Mind.

646 Be not ingenious at the Cost of another.
All Men revenge themselves of an Evil-speaker, by
speaking evil of him.

647 Prescribe no positive Laws to thy Will: for
thou may'st be forced to-morrow to drink the same
Water thou despisest to day.

648 Suffer not little things to have great hold
upon thee; for thou'lt be as much transported for
them, as if they deserved it.

649 Shew not more than thou art, lest thou
raisest an Expectation thou canst not answer; and
so lose thy Credit, as soon as thou hast found it.

650 If thou wouldest be agreeable in any Com-
pany, banish all Distrust, and be confident thou art
already so.

651 Be reserved in passing thy Judgment; espe-
cially in what may concern the Reputation or In-
terest of other Men.

652 I would not have thee idle and loitering, and
deferring of Time; like St. George, who is ever on
Horse-back, but never rideth on.

653 Whatever Providence may allot thee, give
not Entertainment to Discontents; and then thou
canst not be unhappy.

654 Abstain from Sin, not only as a thing forbidden; but disgust it as a base thing, that ought to be forbidden.

655 Condemn not those rashly, whom thou hast approved of considerately; the Change may be in thy self.

656 Dwell not too long upon a weak Side: Touch, and Go. Take pleasure to stay longer where thou canst commend.

657 As for the Event of Things, patiently wait the Appointments of Providence; 'tis in vain to be too solicitous.

658 Since thou canst not be wholly happy, take it in good part, that thou art not wholly unhappy.

659 Make no Vows to forbear this or that: It shews no great Strength, and makes thee ride behind thy self.

660 When thou wrongest another, think Justice, both Human and Divine, hath thee on the Score.

661 If thou confessest thy Sins, and amendest not, thou mockest God.

662 Whatever thou proposest to do, design it justly, and time it seasonably; for that gives Security and Dispatch.

663 Be not troubled at Disappointments: if they may be recovered, recover them; but if they can't, thy Trouble is in vain.

664 What thou wouldest say to another, if his Friend or Child were dead, say to thy self upon the like Occasion.

665 Be not troubled for what thou canst not help: If it was thy Fault, do so no more. Amendment is Repentance.

666 'Twill be no Disparagement to thee to praise, and even imitate an Enemy, in whatever he is excellent.

667 Consider that whatsoever thou hast, might have been another's, if Providence had so pleased.

668 If thou liest under an unjust Obloquy, have so much of a Man in thee, as to confute or despise it.

669 Proclaim not another's Faults, though true and real, unless the Discovery may serve a better End than the Concealment.

670 Inure thy self to digest smaller Troubles; and by the Exercise thereof thou wilt enable thy self to bear greater.

671 Endeavour with all thy Power to get satisfy'd with thy self; and that will make thee pleas'd in almost every Condition.

672 Think, that in Life there be many useless things that we can live as well without; and but few that we really want.

673 If thou wouldest understand a Design, or any thing else; take all the Light thou canst get, and walk not in the Dark.

674 Publish not too much what thou meanest to do. It's blowing a Trumpet, to awaken and call up Opposers and Competitors.

675 The common People are the very Servants and Vassals of Rumours and Fame: Communicate no Designs to them.

676 If all the Company laugh, do not thou act the grave; nor be like a Pump, to yield only what is forced from thee.

677 Beware of an over officious Friend, and trust him not with Secrets, or any great Concern, till thou hast try'd him.

678 To a generous Person grant freely; he will neither beg injurious Favours, nor be importunate.

679 Answer Arguments with Reason: If Reason will not be heard or approved, then answer them with Silence.

680 When thou tellest one that is not a try'd Friend any thing, think he is thy Enemy, or may be so.

681 If thou forbearst an Action fit and reasonable for fear of Censure, thou wilt often find it hard to be honest and good.

682 Strive to lay in as much Fame, as will defend thee from Contempt; and that may do well enough for common Life.

683 Take heed how thou talkest of such Persons, as thou canst not commend without Envy, nor dispraise without Danger.

684 Shew not thy self astonish'd, nor offended at the Opinions of another, tho' they seem extravagant.

685 In Matters of News, always observe to make such an Abatement, as may bear proportion to the Character of the Relator.

686 If thou wouldest win Immortality of Name, either do things worth the writing, or write things worth the reading.

687 Indulge not thy Mind in feeding itself upon any Imagination, which is either vain, unprofitable, or impossible.

688 Never marry without Love; but then take all possible heed that thou lovest nothing but what is really lovely.

689 In Debates, let Truth be thy Aim, not Victory; and endeavour rather to gain, than expose thy Antagonist.

690 Carefully avoid all hasty Resolutions and Vows. Wear none of thy own Fetters; but keep free whilst thou art free.

691 Make no Enemies, if thou canst possibly help it. One Enemy may do thee more harm, than ten Friends can do thee good.

692 Keep a Diary of all thy considerable Actions, and of the most memorable Passages thou hearest, and meetest with.

693 In whatsoever Condition thou art, still ask thy self, What would my blessed Saviour have thought, said, and done in this Case?

694 Impart not to thy Friend such things as may prejudice thee when discovered, and yet cannot benefit him when he knows them.

695 Judge of Men rather by the Course of their Lives, than by the Errors that they, through Infirmary or Surprize, may have slipt into.

696 When thou petitionest for a new Favour, magnify those before received. Thy Gratitude will plead powerfully.

697 When thy Actions are in danger of ill Constructions, give Satisfaction with Expedition, before it be gone too far.

698 Employ in thy Business such as have been lucky; such will be industrious to keep their Reputation.

699 In the Business of Complaints, hearken not too much to those thou favourest; nor be too hasty to punish, but debate and examine.

700 When a Favourite grows insolent, it's Wisdom to raise another into Favour, who may give check to the other's Presumption.

701 If thy Friend be humourfome, be punctual in finding out his Times of Sorrowfulness. All Men have their critical Days.

702 Sell not Ceremonies, nor pay thy Creditors, Friends or Servants with only good Words, Looks, and Smoak.

703 Never reprehend a Fault thou art apt to commit thy self.

704 Treat not of Matters above the Capacity of thy Auditors: If the Ignorant admire thee, the Wise will scorn thee for it.

705 Thy Friend hath a Friend, and thy Friend's Friend hath a Friend; therefore what thou wouldest have kept secret, reveal not to thy Friend.

706 Seek not the Government of a Fool: Instruction will but increase his Folly; and the richer he is, the verier Fool he becomes.

707 Take care of the first ill Action, which may engage thee in a Course of them. It draws on Disguise: that comes to Lying; and after to Quarrels.

708 Whenever thou entrest upon Pleasure, thou shalt do prudently, before thou proceedest to examine the Sequel.

709 Give every one the Honour or Respect that is due to his Place: But ever more for his Goodness, than for his Greatness.

710 Refuse not what thou canst not avoid: Desire not what thou canst not obtain: Repent not of what thou canst not amend.

711 Be not rude by overmuch Civility, nor troublesome by Excess of Courtesy: It shews want of Breeding, and brings Contempt.

712 Beware of Suretiship. Rather lend a hundred Pounds, than be bound for twenty with thy Friend; for thou knowest the worst of it.

713 When thou seest a Man rise into a Passion, oppose him not: thou canst not set him right; and by meddling may'st grow as angry as he.

714 The best thing thou canst possibly propound to thy self for thy continual Study and Endeavour in this World is, a happy Departure out of it.

715 Enquire not how far thou may'st enjoy lawful Pleasures, and be safe ; but how far thou may'st deny thy self, and be contented and wise.

716 It's no great Commendation to just forbear doing ill: thou art bound moreover to do good to others; if thou dost not, thou art not good to thy self.

717 When thou writest, think not of Books, and of what thou hast read. That will but put by thy own Sense, and disturb thy Method.

718 Thou oughtest to be nice, even to Superstition, in keeping thy Promises; and therefore thou shouldest be equally cautious in making them.

719 Do good principally for thy own Satisfaction; and then thou wilt not be much troubled to see Men judge of thy Actions contrary to their Merit.

720 Thank a Friend that tells thee a Fault in Secret: it shews he desires thou shouldest amend, before the World knows thou didst amiss.

721 Ask not too much of a yielding Friend: for though thou may'st have thy Wish for the present, yet perhaps thou wilt be a Loser afterwards.

722 Beware what thou askest, and beware what thou deniest: for if Discretion guide thee not, there is a great deal of Danger in both.

723 Whatsoever is rational or pious in any Sect or Sort of Men, that embrace, without concerning thy self with their Follies and Vices.

724 If when thou reprehendest a Man, thou praisest some of his Virtues, thou may'st the more easily bring him to know and acknowledge his Vices.

725 Let not thy Modesty be so much, as to make thee lose manly Assurance; nor thy Boldness so saucy, as to put by due Respect.

726 Let all the Keys hang at thy Wife's Girdle, that she may order thy House; and the Purse at thy own, that thou may'st manage thy Estate.

727 Appear not fierce, pert, or positive in Company; but give them Marks of Esteem and Submission, and so thou canst not but be pleasing.

728 It's good to carry thy self with that Decorum, as to gain Respect: But I would not have thee pass for a Master of Ceremonies.

729 Be not easily and hastily acquainted; lest finding Reasons to hold off, thou makest an Enemy instead of a good Neighbour.

730 When thou art in Company, let not mistaken Civility, nor good Nature, engage thee to drink hard, or to stay where there is danger of it.

731 Learn the Art of Silence. The wise Man while he holds his Tongue, says more than the Fool while he speaks.

732 Give as much friendly civil Respect, and Honour to thy Company, as without unreasonable abusing thy self, or flattering them, thou may'st.

733 Watch thy self carefully, when thou art most flushed up with Jollity. A Fit of thoughtless Freedom hath sometimes brought Repentance for Life.

734 If thou wouldest be happy, bring thy Mind to thy Condition; and get an Indifference for more than what is sufficient.

735 When thou understandest not a Subject clearly, dispute not positively; but rather lie by upon the Catch, perhaps thou may'st pick it out of the Company.

736 If thou art not in a Humour to be chearful, as the Company is, leave it for that time, and mar no Musick: thou'lt be in tune another time.

737 Let us use sometimes to stop a little, and ask our selves, What we are about? Whither we are going? And where all will end at last?

738 It's not prudent to be constant in Gifts at set times: for Custom usually passeth into a Law: and then they are not Gifts, but Debts.

739 Have a special Care to avoid Quarrels in *France*; Women in *Spain*; Religion in *Italy*; Wine in *Germany*; and Gaming every where.

740 Have a care of making any Man thy Friend twice; except the Rupture was by thy own Fault or Mistake, and thou hast made Satisfaction.

741 Have a most particular Care of thy private Thoughts and Actions. Bear it always in mind that God sees thee now, and thy Conscience will bear witness against thee afterwards.

742 Leave not off praying to God: for either praying will make thee leave off sinning; or continuing in Sin will make thee desist from praying.

743 Publish not thy good Fortune: it draws thy Ill-willer to do thee a Mischief: 'tis flourishing thy Colours in the Face of thy envious Enemies.

744 Be not too positive in thy Predictions of Events. If thou wouldest appear wiser than others, thy Mistakes will cause them to scorn thee.

745 When thou wouldest propose a thing to any, it may be not so convenient to offer it bluntly thy self, as to lay a Train for the Party to take it.

746 Dispense thy Kindness and Favours with Moderation and Temper: This will keep Persons still in Appetite, and attending more.

747 In case of Enquiry, be not too inquisitive after that which thou wouldest be loth to find. It's pursuing that which thou desirest to avoid.

748 Con-

748 Throughout thy whole Life, learn to live; and every Hour of thy Life, learn to dye.

749 Do Injury to no Man, though never so mean: for once in seven Years he may have an Opportunity to do the greatest Man much good or harm.

750 Never talk that of others, which thou wouldest be very unwilling they should hear of again; unless there be some great Reason for it.

751 Say not all thou canst say upon a Subject, but reserve a Corner to thy self; else they will think thou art exhausted, and hast nothing else to say.

752 If any commend in thee those good Qualities which thou hast not, or too much commend those thou hast; set him down for an Enemy, that plotteth to ensnare thee.

753 Thou shouldest measure thy Expences, so as to keep them somewhat under thy annual Revenue: Otherwise thou canst not continue a fair Subsistence.

754 Express not Delight, Gayness, or Joy, before any that is Sick, in Pain, or in Trouble: 'twou'd look as though thou hadst no regard for him, and insultedst him in Misery.

755 Whenever thou meetest with a great deal of Profession, Assiduity and Cringing, without any apparent Reason for it, thou hast a sure Ground of Distrust.

756 In Company, express not by Action or Words, any Injury, Disesteem, Offence, or Undervaluing towards any one. Contempt is never well taken.

757 Sing and hum not to thy self, nor drum with thy Feet or Fingers in Company, as melancholly

lancholly and thoughtful People do: It shews disregard.

758 Chuse rather to be feared for being too severe in searching into thy Servants Actions, than disregarded for taking no notice of them, and being easy.

759 Employ not thy Kindred as Servants: they will presume upon their Relation, and be half Masters; and thou canst not, with Reputation, break with them.

760 Make no Signs to one that thinks himself thy Superior to be covered; for it's a sort of Superiority, and is downright clownish Ill-breeding.

761 Cough, Sneeze, Spit, and Yawn, as little as thou canst in Company, and with as little Sound; and as much out of Sight as may be, for Decency's Sake.

762 In Business, be jealous and fearful of thy self; lest thou runnest away too hastily in a Likelihood instead of Truth, and aboundest too much in thy own Sense.

763 If a Friend tell thee a Fault, imagine always that he telleth thee not the whole: for he desires thy Amendment, but is loth to offend thee.

764 Do not censure on a sudden any Opinion or Tenet, that thou hast not thoroughly thought of: though it please not thee, it may another Man as wise.

765 If thou hast done a Man great Kindnesses, endeavour not therefore to insult him, and govern him: for that would cancel all Courtesy.

766 In a Debate, rather pull to pieces the Argument of thy Antagonist, than offer him any of thy own: for thus thou wilt fight him in his own Country.

767 Thou

767 Thou shouldest do nothing in Passion : but then thou must beware that thou fallest not into Serpentine Sliness, or roguish Craft, which is worse.

768 Speak little, and keep up Gravity ; and then the most strict Observer shall not discover thee, and thy greatest Maligner shall get no Advantage against thee.

769 To common Friends and Acquaintance be civil, kind, just, and constant : but yet lay not thy self open to them, nor depend much upon them.

770 In thy Choice of a Wife, it's desirable that she be neither very rich, nor very poor ; but yet with some Fortune : for she is not to buy thee, nor thou her.

771 Speak not spitefully against him that doth not befriend thee : he may change towards thee, and be a Friend : and then thou wilt repent of it.

772 Shut thy Ears equally against Flatterers, who excessively commend thee ; and Detractors, who basely revile others.

773 Deny not that to others, which haply thou wilt be obliged in thy turn to ask of them. And if thou beest wise, ask not that which thou hast denied.

774 Think how many times thou hast been mistaken in thy own Judgment ; and learn by that Experience, not to be positive and obstinate.

775 Do all the good thou canst, while thou art in favour with Fortune ; and thou wilt find the Effects of it in Time of Adversity.

776 Strive not with contentious Words. It's better to turn thy Eye from what disliketh thee ; and leave every one to his own Opinion and Party.

777 Never affirm any thing to others positively, but what thou art very well assured of thy self; else thou art not safe.

778 When thou art entrusted with a Secret, religiously keep it: But take as few Trusts of that nature as thou canst.

779 If thou wouldest make a right Judgment of a Man, thou art chiefly to pry into his common Actions, and surprize him in his every Day Habit.

780 Imitate what is good wheresoever thou findest it, though among *Turks, Jews, Pagans, or Hereticks*: And abominate Evil, though in thy nearest Relation.

781 Seek not to please and gratify the Company, by saying or doing any thing that thou may'st have reason to repent of by thy self afterwards.

782 'Tis much safer for thee to reconcile an Enemy, than conquer him. Victory may deprive him of his Power for the present, but Reconciliation disarms his Will.

783 Associate with Men of good Judgment: for Judgment is found in Conversation. And we make another Man's Judgment ours, by frequenting his Company.

784 Seem not sensible of another Man's Suspicion, because that is to call up his Resentment; but rather cure that Suspicion by a sincere and civil Deportment.

785 Beware how thou keepest Company with cholerick and quarrellsome Persons. They will either quarrel with thee, or engage thee in their Quarrels.

786 What thou wouldest do, if what thou hast done were to do again; be sure do as long as thou livest, upon the like Occasion.

787 Improve thy own Company by thy self so well, that thou may'st be fitting and worthy, at least, to be trusted in the open World.

788 Beware of biting Jest: the more Truth they carry with them, the greater Wounds they give, the greater Smarts they cause, and the greater Scars they leave behind them.

789 Take heed of being high-minded. Endeavour to be content with any State. Thou art high enough, if thou canst stand upright.

790 Avoid all free Discourse concerning Praise or Dispraise of Persons, especially of great ones: It's a dangerous thing at Meetings of mixed Company.

791 Let this Consideration moderate thy Desires, That all worldly Profit or Pleasure is attended by a like measure of Anxiety and Wearisomness.

792 Send not to Market for Troubles. Providence hath housed under all Roofs a sufficient Proportion of Calamities and Sorrows.

793 Thou hadst need take very great heed of all those Actions and Words, which are likely to make others jealous, especially such as are more powerful than thou.

794 Make not thy self Judge and Arbiter of every Man's Business and Management, unless thou hast a mind to draw upon thee an universal Hatred.

795 Despise not Counsel. A Man is never nearer to Ruin, than when he trusts too much to his own Wisdom. Temerity often blasts the fairest Designs.

796 In Crosses, universally let these be thy Rules: Make thy self none: avoid some: bear the rest: sweeten all: and make good use of all.

797 Seek not the Favour of the Multitude: It's seldom got by honest and lawful Means. But seek

seek the Testimony of few; and number not Voices, but weigh them.

798 List not thy self into the Number of those, who pretend to be God's Privy-Counsellors; and presume not to descant on things hidden, and out of thy reach.

799 If it lie in thy power, chuse thy Course of Life, rather by thy own Temper and Inclination, than by common Accident, or Advice of Friends.

800 If thou beest of a complying, easy Temper, be not hasty or lavish of thy Promises: for the Performance may be troublesome, or disadvantageous to thee.

801 Contend not with great ones; but quickly yield, whatever be the Provocation. For, right or wrong, they will certainly worst thee at last.

802 Believe not every one thou conversest with to be as honest as thy self, upon a friendly complaisant Address: for the World is a great Cheat.

803 Be cautious of undertaking greater Designs than are suitable to thy Condition and Power. If thou shouldest miscarry, thou'lt be condemned.

804 Be not extravagantly high in Expression of thy Commendations of Men thou likest: It may make the Hearers Stomachs rise.

805 With all imaginable Application of Mind, and Resignation, say, Not my Will, but God's Will be done: and then go, and be as happy as thou pleasest.

806 Do not affect to change thy Calling; for the same Discontent which made thee uneasy in this State, will still haunt thee in thy new Condition.

807 Beware of discovering (among grave Men especially) any Affectation of being pert or witty. They will think thy Stock consists all of Trifles, and Fools Bawbles.

808 If

808 If thou wouldest have thy Children become Men of Understanding betimes; thy way will be, to make them converse with Men, and not with Children.

809 If thou wouldest not have thy Credulity abused, thou hast scarce a securer Way, than to let thy Belief run quite contrary to Reports for a while.

810 Let the Faults of others excite thy Pity towards them; thy Caution as to thy self; and thy Thankfulness to God, if he hath hitherto preserved thee from the like.

811 Use great Caution how thou reflectest upon any Man's Religion, Reputation or Infirmary: 'tis enormously disobliging, uncivil and unchristian.

812 Press not a Man vehemently to conceal what thou hast imparted to him: it implies thou repentest the doing of it, and distrusteth his Prudence or Honesty.

813 Neglect not thy Debts: if thou dost, thou art undone to the World; and e're long thou must not expect to eat, drink, or sleep in Peace.

814 Follow the Judgment of the Wise, and the Customs of the Vulgar. Keep thy Thoughts to thy self, and allow the People thy Outfides.

815 As thou employest not other Mens Passions in matters of Hate or Love; so use not other Mens Apprehensions, in judging of the Truth of Things for thee.

816 If Faults be but small, and tend to no great Ill; thou wert better not see them at all, than seeing them, let them escape without Remark.

817 Esteem not the Gifts of Fortune for their specious Shew, for that were to admire them: but for their Use; and this is to govern and enjoy them.

818 Make an even Account with Heaven by Repentance, at the end of every Day; so shalt thou have but one Day to repent of, before thy Death.

819 Tell not thy Opinion before required; 'twill look as though thou upbraideft others Ignorance, and overvalueft thy own Sufficiency.

820 See thou doft Injury to no Man: for by fo doing thou teacheft others to do fo to thee. And thou canft not then complain of it neither.

821 Borrow before thou haft need, fo shalt thou try thy Friend: And pay before the time thou promisedft, fo wilt thou keep him.

822 So long as thou art ignorant, be not afhamed to ask Questions. Ignorance is a shameful Infirmary; and when justified, is the chiefeft of Follies.

823 Consider not fo much what thou haft, as what others want. What thou haft, take care thou lofe not: What thou haft not, take care thou cover not.

824 If thou haft sinned to Day, defer not thy Repentance till to Morrow. He that hath promised Pardon to thy Repentance, hath not promised Life till thou repentest.

825 Suppose every Man honest, till thou haft to do with him: But be as cautious in dealing with him, as if he were a Knave.

826 Hold the Reins of thy Passions and Affections; and then outward Occasions may exercise thy Virtues, but shall not injure them.

827 If thou beest so exceptionous and pettish, as to question every Word thou hearest spoken of thee; thou shalt have few Friends, little Wit, and much Trouble.

828 Endeavour to take more Pleasure in knowing thy self honest, than in knowing that all the World approves thee so : For Virtue is built upon her self.

829 Serve God in thy Youth, whilst thou hast Spirit and Abilities : Why should he take the Devil's Leavings, when thou art now worn out, and canst sin no more ?

830 If thou wouldest keep an Acquaintance, and yet not admit him into close Friendship ; do him good Offices, and keep thy Secrets from him.

831 Be affable so as to be sure to retain thy State, and Place, and due Respect : Otherwise it is not Humility, but Baseness ; and will bring on thee Contempt.

832 Avoid Affectation : And as for outward Gesture, and common Decorum ; if thine be not deformed, change them not, for they fit thee best.

833 Endeavour to have as little to do with thy Affections and Passions as thou canst. And labour to thy Power to make thy Body content to go of thy Soul's Errands.

834 Never minister Advice in the time of Fruition of what thou meanest to inveigh against ; but then when the Smart of the Error joineth with thee in Persuasion.

835 Let others act as they please ; but do thou always act according to the Dictates of thy own Judgment, and take heed of being self-condemned.

836 When thou passest by an Affront or Injury, let it not seem by the way of Timorousness or Carelessness ; for that's the ready way to invite more.

837 Bestow not Benefits without Distinction, yet without Difficulty. Thou may'st make every Kindness double by timely and freely conferring of it.

838 Tho'

838 Though thou art not to let the Sun set on thy Anger, yet thou art not to trust a deceiving treacherous Enemy next Morning.

839 Talk not of things thou hast in Difference with others; for perhaps some of the Company may not be of thy Side, when they hear it.

840 Depute not another to do that Business which thou thy self canst do well enough: For he that hath a Mouth of his own, must not say to another, Blow.

841 When thou prayest for Spiritual Grace, let thy Prayer be absolute: when for Temporal Blessings, add a Clause of God's Pleasure.

842 Think not to stop every one's Mouth: only take heed to content the Good; and then never care what the Evil think, or say of thee.

843 If thy Life be Sedentary, let thy Recreation be more tending to the Exercise of thy Body. If active, more to the refreshing of thy Mind.

844 If the Wicked flourish, and thou suffer, be not discouraged. They are fatted for Destruction: thou art dieted for Health.

845 If thou desirest the Love of God and Man, be humble; for the proud Heart, as it loves none but itself, so it is beloved of none but itself.

846 At the Entrance into thy Estate, keep safe and low: thou may'st rise with Honour, thou canst not decline without Shame.

847 Alway endeavour to learn something from the Information of those thou conversest with; and to put thy Company upon those Subjects they are best able to speak of.

848 Think the good Offices thou receivest are but lent; and thou art bound to repay them with others, when Opportunity presents itself, and makes thee able.

849 Never compare thy Condition with those above thee: but to secure thy Content, look upon those Thousands with whom thou wouldest not, for any Interest, change thy Fortune and Condition.

850 Make not other Men (and those not the wisest neither) the Judges of thy Felicity; so as to think thy self happy or miserable, as they please to esteem thee.

851 This is a wise Rule, but seldom studied enough and observed: To spend where Discretion bids thee spend, and spare where Discretion bids thee spare.

852 Pretend not thou to scorn the Pomp of the World before thou knowest it, lest it proceed rather from Moroseness and ill Manners, than from true Magnanimity.

853 Be content to be known by Leisure; and by degrees; and so the Esteem that shall be conceived of thee will be better grounded, and more lasting.

854 In the first place, learn things necessary; and if thou then hast any time to spare, thou mayst apply it to Pleasantries and Superfluities.

855 If thou knowest certainly that a Man hath betrayed, or even failed his Friend that trusted him, I charge thee never to trust that Man.

856 Secure thy self from doing nothing, and then from doing ill; the one being so close an Attendant on the other, that 'tis scarce possible to sever them.

857 Speak not more than thy Share in Conversation; for then thou wilt deserve not to be heard; because thou requirest a Civility, which thou wilt not grant.

858 Thou

858 Thou shalt succeed better by cultivating that which is indifferent in thy self, than by imitating that which is excellent in others.

859 Be not affronted at a Jest. If one throw never so much Salt at thee, thou wilt receive no harm, unless thou beest raw and ulcerous.

860 Cease not to follow the bravest Examples: And when thou canst not attain to be Master of all thy Desires, yet continue still thy Desire.

861 It will be a great Help to keep thee from Anger, if thou thoughtfully and seriously remembrest, that God looketh now full upon thee at this very instant.

862 In Correction be not angry: for he that punisheth in his Rage shall never keep that Mean, which is between too much, and too little; and shall vex when the Fit is over.

863 Never despise any Man. Look upon thy Superiors as thy Fathers, upon thy Equals as Brothers, and Inferiors as thy Children.

864 Humble not thy self before those, who do not matter it: Neither follow those, from whom thou canst expect nothing.

865 Carry thy self between two Enemies, so as they may have no Cause to complain of thee, or blame thee, if ever they should happen to be Friends again.

866 Chuse nothing for thy self, nor prescribe to Providence; but do thy Duty, and then expect quietly what God will do. This is the only way to be easy and safe.

867 Petition not for a long Life, but for a good and an happy one. For Length of Days oft-times prolongs the Evil, and augments the Guilt.

868 Never propose, nor contradict a generally received Doctrine, when there are no evil Consequences

quences attending it, though thou beest sure and satisfy'd it is a Mistake.

869 Have an Eye upon, and be ever distrustful of a fearful and cowardly Person. For he that wants Courage will be apt to piece it up with Artifice and Treachery.

870 If ever thou shouldest grow hot and eager in the Pursuit of Riches, thou wilt do well to consider how they will appear to thee in a dying Hour.

871 Content not thy self with an outward good Name, when thy Conscience shall inwardly tell thee it's undeserved, and therefore none of thine.

872 If many conspire against thee, divide them amongst themselves, as *Paul* did. This will confound the Language of Conspiracy.

873 Make no great Flourish, when thou hast nothing to shew for it. If thou raisest an Expectation, and canst not support it, 'twill spit in thy Face.

874 In Conversation use some, but not too much Ceremony: it teaches others to be courteous too. Demeanors are commonly paid back in their own Coin.

875 It's a Policy to shed a pleasant Sowness into some of thy Actions, and to become an ingenious and friendly Tormentor.

876 Regard not too much Mens Thoughts of thy Actions if they be good; for their Cogitations are not thy Works: Only do thou govern thy self, and be constant.

877 Let not any Passion drive thee to Cruelty. Believe me, Whoever acts Cruelty, his Heart is at that time Hell, and the Devil is in it.

878 Pray for thy Enemy; for if thou beest a good Man thy self, thou canst not but rejoice to see thy worst Enemy become a good Man too.

879 In

879 In the Morning, think what Difficulties and what Temptations thou art like to meet with in the Day, and fortify thy self particularly against them.

880 Think how many excellent Persons in all Ages have suffered as great, and greater Calamities than this, which now tempts thee to Impatience.

881 Think whether ever any Man by sinning against God did gain somewhat that is better than Heaven, or that is worth going to Hell for.

882 It's necessary that thou shouldest know Men well before thou repeatest their Disgraces.

883 Never assent merely to please others in matters of Moment; for it's not only Flattery, but often Falstiy; and discovers a Mind liable to be servile and base.

884 If thou hast a mind to get Esteem in Company, have the Art to edge about, till thou canst get into a Subject thou hast studied, and art Master of.

885 Sigh not, but laugh at the World; and where thy Prudence cannot avail thee, let thy Contempt and Scorn despise its Malice and Mistakes.

886 Live so as to have no Cause of blushing in private. If thou standest in awe of thy self, thou wilt have no need of *Seneca's* imaginary Overseer.

887 Since Life is a Game at Tables, if the Fore-game be not to thy Wish, neither whine nor curse, but rouse thy Care to an After-game.

888 In Matters of Ceremony, be neither sparing nor prodigal: If thou usest too few, thou'lt pass for uncivil; if too many, foppish.

889 Conceive that another Man's Intentions (however covered) are most part for his own Ends, though he pretend wholly thy Interest and Service.

890 Take no part with People that thou knowest addicted to the dispraise of others. Thou knowest not but thou may'st have thy Turn amongst them.

891 In Youth and firm Manhood be diligent and painful; and then there will not be left much to be done when thou art old, and unfit for Labour.

892 If thou art not in Fault thy self, and hast not contributed to thy Misfortune, comfort thy self, Thou art not the first honest Man that hath been ruined.

893 Let thy Elogiums in Converse be always within the Circumference of Reason, that those thou praisest may be persuaded thou thinkest what thou sayest.

894 When thou writest, thou shouldest diversify thy Discourse with Variety of Expressions; because the same Images all along would tire the Mind of a Reader.

895 Ever aim at the pleasing of a few; and be content to let the rest run astray with *Turks* and *Infidels*, who make the greater Number of Mankind.

896 If thou wouldest draw others to thy Humour, be often near and familiar in Discourse; so shalt thou by degrees infuse thy Affections and Passions into them.

897 Thou mayst enquire out, and inform thy self of any Man; 1. By his Servants and Workmen. 2. Espials. 3. His own Actions. 4. Common Report. 5. Familiars and Counsellors.

898 If thou ever hast a thorough Fall-out with a Servant, never think of a thorough Reconciliation again: the only way is to part.

899 Be courteous to every Man, but intimately acquainted only with good Men: So mayst thou shun the Hatred of the one, and enjoy the other.

900 It's not amiss sometimes to think of the worst of Evils before-hand; but to this Intent only, to endeavour to prevent, or bear, or despise them, but not to fear them.

901 Be discreet and patient: If thou canst not bear it to live among Fools and Knaves, thou must seek for another kind of World than this.

902 Praise no Man too liberally before his Face, nor censure him too severely behind his Back: The one favours of Flattery, the other of Malice; and both are reprehensible.

903 If thou meanest to gain Time and much Leisure, be not curious to know what thy Neighbour hath said or done, or hath attempted; but only what thou dost thy self, or hast to do.

904 When thou goest forth upon Business, consider with thy self what thou hast to do; and when thou returnest, examine what thou hast done.

905 Of all things, endeavour to settle Peace in thy own Breast. If thou canst not find Tranquillity within thy self, 'twill be to no purpose to seek it elsewhere.

906 Pay not before thy Work be done; if thou dost, 'twill never be well done; and thou'lt have but a Pennyworth for Two-pence.

907 Tell not a Man in Misery, he may e'ne thank himself for what he suffers: for that would be inhumanly to insult him, and aggravate his Pain.

908 Be willing to hear others; and afterwards, upon due Deliberation, do what thou thy self shalt think rational, and most convenient.

909 Let thy Gifts be according to thy Ability: if they be too great, thou'lt be thought a vain Prodigal: and again, if they be too mean, a poor-spirited Niggard.

910 Contradict not others out of Pride, either to shew thy own Superiority of Understanding, or to make it thought thou needest not their Instruction.

911 Christian Religion bids thee forgive Enemies; but Christian Prudence bids thee have a care how thou trustest them.

912 If thy Affairs be well enough, seek not a Wife that will charge thy Estate with too great a Jointure: it will perhaps cramp thee all thy Life; and it frequently ruins Posterity.

913 Wouldest thou spare thy self a great deal of Trouble and Pains-taking? Regulate thy Concupiscence, and have no violent Inclination for any thing whatsoever.

914 Let not all thy Sentiments pour out at once, but come easily dropping: then they'll go the farther, and be better understood, and will continually keep up an agreeable Expectation.

915 Speak not commonly ill of any Sect, Party, Person or Action: but if ever thou dost, let it manifestly appear that it is wrung from thee merely by Truth, and not Malice, nor Pride, nor Envy.

916 In Conversation it's better to admire, or be pleased with, or at least not to dislike what others say, than to endeavour to make them admire thee. No body loves to be out-done.

917 Keep always such a Stock of ready Money by thee, as may answer all thy daily Occasions.

This

This very thing will go a great way towards making Life easy.

918 I can shew thee a Man whom thou must not imitate. He hath always an hundred things begun, and finisheth not one: So he never does any thing, though he be everlastingly busy.

919 If thou buyest fine Books only to set up in thy Closet, and never readest them; thou'lt be like a Man that getteth in nice Provisions, and never eats of them.

920 If thou receivest as a private Man, and spendest as a Prince; thou art like a Pool, whose Waste lets more out than its Spring supplies; which must needs be exhausted.

921 Let it not be thy Sport to make a modest Man blush; perhaps some in the Company may privately disapprove of thy insulting an harmless Man, and may take his part.

922 Scoff not at any for his bodily Deformity: God who made him so, could have made thee worse. The impudentest Devil of them all doth not mock at God's Workmanship.

923 Take heed thou make no Comparisons. If any happen to be praised for some Virtue, or brave Act, praise not another for the same in his Presence. People love not to be over-match'd.

924 Be not long and tedious in thy Speech; and fill not thy Narrations with small Circumstances, that are of no Importance: An everlasting Impertinent makes miserable Musick.

925 Resent not every Word or Action, which may (perhaps rationally) be interpreted Disesteem or Undervaluing. An exceptious, peevish Fellow were best live alone.

926 In talking, hold not thy Mouth so near another's Face, as to bedew him with thy Breath; for

all Mens Breath is offensive to others, and some Mens abominable.

927 Imagine not that a Servant will quit his own Interest to advance thy Profit. But if thou usest him kindly, and not imperiously, he may perhaps come to obey with chearfulness, and at length make thy Interest his own.

928 Speak not thy Words precisely according to true Spelling, but as others commonly pronounce. Say not *London*, but *Lunnun*: Not Sugar, but Shuger: Not Half, but Hafe.

929 Accommodate thy self as much as thou canst, and prudentially mayst, to the Humours, Pleasures, and Desires of thy Friends thou keepest company with, and all thou hast business with. This will be a way for thee to live well with all Men.

930 Avoid all Affectation and Singularity. What is according to Nature is best, and what is contrary to it is always distastful. Nothing is graceful that is not our own.

931 If one desire and beg any thing of you, be not tedious in giving him his Answer. A Man is but half disappointed, when he has a quick and peremptory Denial.

932 When thou art in the Company of Men that understand the Matter better than thy self, it's as much more advisable to hear than to speak, as 'tis better to reap than to sow.

933 Seldom speak in Superlatives, or express Admiration; for thereby thou tellest the Company it's above thy Pitch, and perhaps they may secretly despise thee for it.

934 Hold not Conference, Debate, or Reasoning with any Lust; 'tis but a Preparatory for thy Admission of it. The way is at the very first flatly to deny it.

935 Let

935 Let no Service done thee pass unrewarded, at least by good Looks and Words; which may beget an Expectation of real Benefits, when time shall serve.

936 When thou art with Superiors, or with proud conceited Persons that would fain be thought so, endeavour not to shew thou hast more Understanding and Abilities than they.

937 At all Houses where-ever thou goest, take care to leave the Servants pleased; especially if thou meanest ever to come there again. For their Tongues are generally loose hung.

938 Let thy Carriage be friendly, but not foolishly free: An unwary Openness causeth Contempt, but a little Reservedness Respect; and handsome Courtesy, Kindness.

939 Make it thy chief Design, and thy great Business, not to be Rich and Great: but so to live in this World, as that thou mayst reasonably believe thou hast God for thy Friend.

940 Be well advised whom thou entrest into Friendship with. Cowardise will betray it, Covetousness will starve it, Folly will lose it, Passion is apt to ruffle, and Pride will abuse and neglect it.

941 Establish not thy Discourse by Authority, Huffing, or laying of Wagers. No Man loves to be topped upon, but will judge thy Passion is high, because thy Reason is low.

942 Be not inconsiderately eager of getting thy self out of a Scrape, cost what it will: this may easily hamper thee worse. The Fish by struggling in the Net entangles its self the more.

943 Life is short; but comfort thou thy self with this, The fewer thy Days are in number, the fewer shall be thy Troubles, and the sooner shalt thou arrive at Happiness.

944 In the committing of Evil, fear not Man so much as thy own self. Another is but one Witness against thee: thou art a Thousand. Another thou mayst avoid: but thy self thou canst not.

945 If thou intendest to deny a Request, take time to do it in: for commonly, when the first Heat of Desire is over, the Rigour of a Denial is taken with Indifference.

946 Recover in thy ripe Years what thou hast lost in thy Youth. And if thou hast gone astray, take now good Advice, and a right Path, and walk in it to the End of thy Days.

947 Do not say any longer that thou canst not be good. He never took the Business seriously into his Thoughts: He never gave all Diligence, who speaks that wicked Word.

948 Never trust a malicious Man, upon the Account that thou hast done him good Offices: For thou hast but fed a Dragon that will devour thee, if ever thou comest within his reach.

949 Be not troubled at any thing: but remember that thou art a Part of the Universe; and that nothing can betide thee, which is not for the Good of the whole.

950 Exercise thy self in Expectation of Evils: so while the Mind pleaseth itself in thinking I am not thus yet, it prepareth itself against it may be so.

951 If thou art of a grateful Temper, have a care how thou acceptest of unnecessary Favours; for Requital may be difficult, and the Thoughts of it are afflicting.

952 Be not too free and open in Conversation, however pleasant thou mayst seem to Company; perhaps they may condemn thee, yea, and mischief thee too afterwards.

953 Look

953 Look not before thee, behind thee, and on every side, when thou speakest: nor be in so great Fear to be taken in thy Words, that thou darest not tell what a Clock 'tis, if one ask thee.

954 Beware of being too much obliged by great Men. They will be apt to impose Hardships upon thee. It may prove such a Slavery, as thou canst not easily get out of.

955 If thou carelessly or wilfully disappointest another, thou must do him damage. But at the same time thou hurtest thy self more: for thou sellest thy Credit to redeem thy Uneasiness.

956 If thou art a Favourite to a great Man, aim not to have his Ear solely to thy self: for his Slips shall be sure to be imputed to thee; and what he doth well, to himself.

957 Keep thy Distance to Superiors in such a manner, as to be rather beloved than slighted: and seem to walk rather humbly than sneakingly with them.

958 Endeavour not to make mighty Appearances, and seem better, greater, or wiser than thou really art; lest thou be examined, and stripp'd, and rendred less than thou shouldest be.

959 Know the Secrets of thy Estate; how much thou art able, and how much thou oughtest to spend. But live not at the utmost; save something to pay for Misfortunes.

960 Provide against the Beginnings of Evils: for those Disorders which are at first but little, gather Strength in Tract of Time, and grow unmanageable.

961 Speak not ill of any: If thou doest it in his Absence, it's the Property of a base Coward to stab a Man behind his Back: If to his Face, 'tis adding Affront to the Scandal.

962 It's more prudent to pass by trivial Offences; than to quarrel for them. By the last perhaps thou wilt not be even with thy Adversary: but by the first thou art above him.

963 All that thou canst do is, To undertake with Probability, attempt with Prudence, pursue with Diligence, and support intervening Accidents with Hope and Patience.

964 If at any time thou shalt be over-much pressed to do any thing hastily, be careful: Fraud and Deceit are always in haste: Diffidence is the Right Eye of Prudence.

965 Dare not to enrich thy self by any dishonest or sordid Means; for in so doing thou distrustest Providence, becomest an Atheist, and puttest thy self out of God's Protection.

966 Never do that in Prosperity, or in a jolly Hour, which thou mayst be likely to repent of in Adversity, or when the light Humour is over. Evermore think of what is to come.

967 There is a Time when thou mayst say nothing, and a Time when thou mayst say something. But there never will be a Time when thou shouldest say all things.

968 Accustom thy Palate to what is most usual, and easiest to be got. He that hangs after Rarities must often feed displeased, and sometimes lie at the Mercy of a dear Market.

969 What thou canst not comprehend of divine Mysteries, believe; and what thou canst believe, admire. The best way to see divine Light, is to put out thy own Candle.

970 Allow an old Man to like his own former Times better than the present; because those things are to him Follies and Troubles now, that were Wisdom and Pleasure then.

971 Affect and desire nothing so passionately, that thou must be miserable without it: But forethink what may come hereafter; and spare Fortune thy Thanks and Curses.

972 Pursue not a Victory too far. He hath conquered well, that has made his Enemy fly: Thou mayst beat him to a desperate Resistance, which may ruin thee.

973 Keep about thee no morose, proud Servants, but such as are of a good Aspect and civil Demeanor; they will be a Credit to thee, and will keep off rude Persons.

974 If thou sittest by any at Tables, Cards, or any Game; neither advise, nor blame, nor take part; if thou dost, thou wilt look pragmatical, and the Party that loseth will be disgusted.

975 When thou speakest of thy self, (which thou shouldest seldom do) it must be with Caution and Modesty; it being no less faulty in a Man always to blame himself, than to boast.

976 Get the Command of thy own Time, and the happy Liberty of thinking freely; and then thou shalt enjoy a more valuable Empire than *Anthony* fought for, or *Cæsar* enjoyed.

977 Be not too presumptuously sure in any Business: For things of this World depend upon such a Train of unseen Chances, that if it were in Man's Hands to set the Tables, yet is he not certain to win the Game.

978 Learn the Art of entertaining thy self alone, without being weary or melancholly; and then thou shalt not be much put to it for want of Recreation and Company.

979 Let the Society thou frequentest be like a Company of Bees gathered together to make Honey; and not of Wasps, which do nothing but hum, devour and sting.

980 Suffer not thy self to be imposed upon by the Air, and sensible Impressiō of Men: but retire within thy self, and hearken to the Voice of thy inward, plain, and distinct Reason.

981 If thou avoideest Society too much, thou wilt be thought either poor-spirited or proud, or fantastick, or surly, or melancholy, or else a brute Beast; for all those fly the Company of Men.

982 Consider what Opinion other Men have of thee; and in what Matter they will willingly hear thee, and give credit to thee; and in no wise meddle with any other Matter in their Company.

983 Be not angry with thy Servant too long, lest he think thee Ill-natur'd; nor too soon, lest he conceive thee pettish; nor too often, lest he count thee humourfome.

984 If thou wouldest converse profitably, thou must endeavour to be amongst those, that either may be made better, or else may make thee better.

985 If any speak ill of thee, flee home to thy own Conscience, and examine thy Heart: If thou beest guilty, 'tis a just Correction: if not guilty, 'tis a fair Instruction.

986 If thou expectest Death as a Friend, prepare to entertain it: if as an Enemy, prepare to overcome it. Death hath no Advantage, but where it comes a Stranger.

987 If thou wouldest study to Advantage, keep a peaceful Soul within a temperate Body. Fulness of Humours, and Turbulency of Spirits, distract the Thoughts, and disable Judgment.

988 In all thy Actions, remember God sees thee; and in all his Dealings with thee, labour to see him. That will make thee fear him; this will make thee love him.

989 Poetry is a sweet and pleasant Honey. I advise thee only to taste it with the Tip of thy Finger, and not to live upon it: if thou dost, it will disorder thy Head, and give thee dangerous Vertigoes.

990 I would not have thee study merely for Study's Sake: No, infinite Thinking, that designs no other Advantage but thy own private Satisfaction, is but a sort of ingenious Idleness.

991 Learn in Prosperity to be silent, and not transported: In Adversity to be patient, and not dejected: In neither to be much altered: In both to be philosophically affected.

992 Let nothing in this World tempt thee to wrong thy Conscience: So wilt thou keep peace at home; which will be a sweet Refuge to thee in a Day of Trouble.

993 Engage not willingly in such a Course of Life, as Nature hath made thee unfit for. Nothing can be more miserable, and more inconsistent with Tranquillity than that: it's swimming against the Stream.

994 Though the World be wicked, yet persevere thou in Well-doing, even among, and to wicked Men. 'Twas the greatest Commendation of *Lot*, that he could lead a good Life even in *Sodom*.

995 Whenever thou designest any thing, first take a Measure of thy self, and compare thy Force with thy Undertaking: for it is shameful, and vexes a Man, not to go through with his Work.

996 Deny thy self lesser Matters; that so when the greater come, they may not have the Disadvantage of Uncouthness and perfect Strangeness to enhance their Difficulty.

997 To divert at any time a troublesome Fancy, 'tis but to run to thy Books: they presently fix thee to them, and drive the other out of thy Thoughts. They always receive thee with the same Kindness.

998 Make not War upon the Hypocrites and Flatterers; thou wilt have too many Enemies to encounter; and mayst be more assured of their Hatred, than of their Amendment.

999 Let the Exercise of thy Wits be always proper for thy Age, and never too much above it; And so by Practice and Use in lighter Arguments, they will grow up at last to excel in the most weighty.

1000 In thy Judgment and Esteem of Men, constantly prefer the good Temper of their Minds, and Honesty of their Actions, above all the Excellencies of their Eloquence or Knowledge.

1001 Haunt not too much thy Friend's House, for fear he wax weary of thy often coming: Neither be too long absent, for that may cause Suspicion that thou art grown cool, which may turn to a Strangeness, and by degrees to a Dislike.

1002 With the Ireful, it's not best to be importunate to crave Pardon, nor to labour in shewing them their Mistake; but to request that Revenge may be deferred.

1003 If thou desirest Ease, in the first place take care of the Ease of thy Mind; for that will make all other Sufferings easy: But nothing can support a Man whose Mind is wounded.

1004 Be not over troublesome, and over pressing, to inform thy self of such things as thou dost not know; for it may prejudice the Opinion Men have of thy Parts and Intelligence.

1005 If thou shouldest chance to quarrel, do not say all the Evil thou knowest of him thou art fallen out with; but do it in such a manner as to leave room for an Accommodation.

1006 When any one is ill spoken of for some bad Actions laid to his Charge; if it be as probable he hath not done it, as that he hath, then Charity obliges thee to believe the best.

1007 Let no Pleasure tempt thee, no Profit allure thee, no Ambition corrupt thee, no Example sway thee, no Persuasion move thee, to do any thing which thou knowest to be Evil.

1008 Always retain an inflexible Honesty and Truth. When that comes to be known, 'twill give thee a Reputation in the World, and bring thee into Business and Employment: and that is the way to thrive.

1009 Recollect often what Thoughts, Purposes, Temper of Mind and Spirit were upon thee, when thy Afflictions were upon thee, or thy Deliverances freshly given to thee.

1010 Think with thy self, when a Temptation presseth; would I commit this Crime, if the Firmness of my Health, and the Thread of my Life were to be broken off the next Hour?

1011 Use thy self to this Thought: If I have but enough for my self and Family, I am Steward only for my self: If I have more, I am but a Steward of that Abundance for others.

1012 Make thy self thy great Study; and learn to estimate and value thy self justly. He that knoweth not what is fit for one in his Circumstances, will never be able to maintain a due Esteem.

1013 'Tis not good to be always feigning; 'tis sometimes dangerous. Thou wilt have much ado
to

to keep the Vizard always on. And if it be once pulled off, thou'lt look most despicably.

1014 If thou suspectest thy Adversary hath a Plot against thee, let thy first Care be to inject a Delay to it, till thou hast time to search into it, to disperse or defeat it more effectually.

1015 If thou inviteest any to thy House, shew thy self sweet and kind, and with a clear Face. It's a Sin against Hospitality, to open thy Doors and shut thy Countenance.

1016 If thou wouldest retain any in thy Company, deceive the Time with harmless Mirth and Entertainment; which may draw their Attention from being much awake to observe how late it is.

1017 If thou fallest upon Men, when their Thoughts are abroad in their Pleasures, they cannot come home to themselves soon enough to stand upon their Guard, and make Resistance.

1018 Be not too greedy and hasty in begging of Favours; for thou thus ravishest that, which would have come with consent at the Season intended. It's like the plucking off a Courtesy in the Bud before it be ripe.

1019 Be not too confident of the Service of such as have an Interest of their own going, as well as thine: they will, like the Hawk, eat the Fowl themselves, which they should take for their Master.

1020 In Expences, if thou beest fluent in one kind, be sparing in another. Consider what is best to lay thy Money out upon: And keep one hand shut, while the other is open.

1021 Suffer not thy self to be too much possessed by what thou hast. The faster thou art glewed to any thing, the more Pain thou wilt have when thou shalt be rent from it.

1022 If

1022 If thou canst not prevail for thy entire Request, ask less for the present, and importune a Grant by way of Experiment: When they find they may grant more, perhaps they will, *Dan. i. 12.*

1023 In great Deservings and Expectations of Reward, it's best not to seem assuming and arrogating: for then the Obligation ends in Ingratitude. He that rewards thee, looks for thy Thanks.

1024 Be not free with great ones, or People of grave Natures: Broaching of pleasant Humours at unseasonable Times, is like Fiddlers striking up where People are busy.

1025 To incline Men to communicate their Knowledge of their Art to thee, use a modest Insinuation, that thou art not quite ignorant; and take notice smoothly how eminent they are.

1026 When thou art calumniated, express neither Anger nor Revenge; but sit unconcerned, and stir nothing which may farther provoke, rather than appease the Slander.

1027 Fret not thy self, when thou seest the Reward of Wisdom distributed among Fools. It's the ordinary Way of the World to keep Folly at Helm, and Wit under Hatches.

1028 Keep a fair Correspondence, where thou canst fairly and safely, with the Wicked, as well as with the Good; because thou'lt sometimes stand in need of their Assistance.

1029 Rally not with Persons below thee, lest thou lose the Respect they owe thee, and the Company laugh at thee: but only with thy Equals, that so thou mayst not be confounded, if they return Rallery for Ribaldry.

1030 Be not eager and forward in counselling of others; for the ill success which frequently happens to good Advice will be laid to thy Charge; and seldom shalt thou be thanked for the Good.

1031 Take

1031 Take good heed, that Business and Care never get within thee: but whatever Constraint they may lay on thy Actions and outward Attendance, yet keep thy Mind always at its own Disposal.

1032 Study thy self to rectify thy own Temper, and where by Constitution thou art inclined to any Ill, there particularly take care to amend such Inclination, and to govern it by Rules of Virtue.

1033 Multiply not subordinate Actions too fast; nor go on too far in Business, till thou hast some small Success. So mayst thou take off thy Pen fairly, without harm to the Paper, without shedding a Blot upon thy Credit.

1034 When thou wouldest oblige one to keep Promise, 'twill be good to procure some Token of Remembrance. This at every Appearance renews the Importunity, and sollicitis afresh.

1035 In Business of Passions and Affections, be suspicious of thy self. Remember that in such Cases thou art open and soft to Advantages. These are the *Molles Aditus*.

1036 In the first Onset of a Request, one way is, first to sound them afar off artificially; the other, by unexpected coming on them; and some quick Question, which prevents Deliberation.

1037 When thou hast a Suit to any, pick out for it Times of Joy, Mirth, and Pleasure. He cannot put on Ill-nature, nor Severity enough to deny thee, provided thou interruptest not his Pleasures.

1038 Stand not always upon the nice Punctilio's and Points of State and Place; but remit, and submit, as Occasions vary and require. They that will not do thus, are too straitlaced for Business and Society.

1039 Be

1039 Be not over hasty in thy Designs. Great Designs require great Considerations; and they must have their time of maturing; or otherwise they will prove abortive.

1040 Do not think it impossible to be a wise Man; and to be respected as such an one, without looking sower upon it. Wisdom makes Men serious, but not ill-natur'd.

1041 Give not up thy self to Pleasure and Ease; for if thou usest thy self thereto, thou shalt not be able to sustain the common Troubles of Life; and much less Adversity, if it happen.

1042 Give no Alms to a wicked Person; if thou thinkest such Alms will support his Vice; as if he will continue in Idleness, or if he will spend it in Drunkenness or Wantonness.

1043 Keep no more Servants than thou hast full Employment for. And if thou hast a good one, look upon him with no severer an Aspect, than thou wouldest on an humble poor Friend.

1044 Let thy Thoughts and thy self be such as thou wouldest not be afraid to have God know them: And thy Words to God, as thou needest not be ashamed Men should hear them.

1045 Marry not too Young, nor too Old; lest thou be fond in the one, and doat in the other, and repent. For he that repents him of his own Act; either is or was a Fool by Confession.

1046 Often think how near thou standest to another World; and what an Account thou must give there. And so live now, as will be most for thy Comfort at Death.

1047 If thou wouldest be easy and happy in thy Family, observe Discipline and Method. Every one should know their Duty; and there should be a Time and a Place for every thing.

1048 Accuse not others, to excuse thy self; for that is neither generous nor just. But let Sincerity and Ingenuity be thy Refuge, rather than ill Craft and Falshood.

1049 Be not confident and affirming in uncertain Matters; but report things modestly and temperately, according to the Degree of that Persuasion and Belief thou hast of it.

1050 Study that fine Art of being secret, and yet civil. He that sets up for Conversation, and is not Master of this, had need of a sufficient Stock of Confidence, else he must break.

1051 Speak with Contempt of no Man. Every one hath a tender Sense of Reputation. And every Man hath a Sting, which he may, if provoked too far, dart out at one time or other.

1052 If Passion seize thee, and thou canst not avoid it, see that it discharge itself without Prejudice to any other. This is a way to prevent much Vexation and Mischief.

1053 Often thou mayst put off People with conditional Promises, and fair Words: But a positive Promise thou oughtest never to make, but where thou meanest to perform it punctually.

1054 So order the Method and Course of thy Study and Business, that there shall never be any spare Time lying upon thy Hands; and then 'twill never seem to pass away too slowly and wearily.

1055 If thou suppressst Anger in thy self, thou conquerest with *Hercules* one of the Furies: But if thou tamest all thy Passions, thou ledest *Cerberus* in Chains.

1056 Make the Thoughts of Mortality familiar, and habituate thy self into a Capacity of dying. This will prevent the great Amazement, which a Fit of Sicknes might cause.

1057 Rather persuade thy self, than thy Friend, to keep thy own Counsel: For how wouldest thou have another keep that Secret, which concerns him not; when thou thy self canst not, whom it doth concern?

1058 Make no trial of thy Friends, so as to lose them: and yet try them sometimes: which thou mayst do, if not having need of them, thou feignest, and makest as though thou hadst need of them.

1059 Avoid the Company of those that are very Poor and Neecessitous; very Proud, Scornful, Passionate; are great Disputers, Criticifers, Censorious; as also of Jesters, Jeerers, and Buffoons.

1060 Let thy Jests look not like the Issue of Labour and Study, as if they were squeezed from thy Brain; but be easy and acute, else not they, but thou wilt be the Object of Laughter.

1061 Try to be happy in this very present Moment; and put not off being so to a Time to come: as though that Time should be of another Make from this, which is already come, and is ours.

1062 Engross not all the Talk, though thou beest in never so jocund a Humour. The Goodwill and Favour of the Company is as well gotten by giving ear courteously, as by speaking pleasantly.

1063 When thou makest Presents, let them be of such things as will last long; to the end they may be in some sort immortal, and may frequently refresh the Memory of the Receiver.

1064 Do all thou canst to put thy Affairs in order: Thy present Pains will be sufficiently paid with future Ease.

1065 It's an unhandsome, and an ill-bred thing, to talk too much to thy Guests of thy Entertain-

ment by way of either Boast or Excuse, either as to Dishes or Dressing.

1066 Thou wilt ever find those Friends firmest, that are purchased by thy Virtue: Those will continue stedfast, if thou fallest from thy Height. But if thou art without Desert, thou wilt be left without a Cause.

1067 To work a Man to thy Bent: 1. Know his Inclinations. 2. Observe his Ends. 3. Search out his Weakness. And so thou mayst either draw or drive him.

1068 Believe not that every one loves thee. This is a fond Conceit, which commonly young unexperienced People, and good Natures, are apt to take up: and it frequently brings them into the Briars.

1069 Never squander away the precious Time, when thou findest thy self fit for Study or Business. Oh! that is a golden Hour: lose it not whatever happens in the way to catch it from thee.

1070 I love not to see a great Lump of Books lumbering about a Chamber or Study: It speaketh either a rambling unprofitable Reading, or a slovenly, lazy way of living.

1071 Be sure lose nothing that is worth keeping. This will make thy Store full in time. It was not much for his Credit, that boasted he had forgotten more than his Antagonist had read.

1072 Let the Care of one Business be committed but to one Person; for otherwise, besides Disagreement which may arise when Account is taken, every one's Answer is, That he thought others had done it.

1073 If thou desirest to be a plausible and very acceptable Companion, thou hast need comply with every one; and be always gay, chearful and

complaisant, without any Humour of thy own; but borrowing that of the Company.

1074 In telling of pleasant Stories, avoid frequent saying, Quoth he, Said I, And so Sir, &c. Also fall not into tedious Repetitions, and impertinent Circumstances.

1075 In committing a Secret to another, thou shouldest imitate those, who in trying whether a new Vessel be leaky, first prove it with Water, before they trust it with Wine.

1076 If ever thou hast occasion to borrow, or take upon trust, make it thy great Care to restore and pay well; and then thou'lt not diminish thy Estate or Reputation.

1077 Have not too low Thoughts of thy self. The Confidence a Man hath of his being pleasant in his Demeanor, is a Means whereby he infallibly cometh to be such.

1078 Thou mayst learn as much by others Faults, as by their Instructions. The Examples of Imperfections are in a manner as useful towards the making a Man perfect, as those of Wisdom and Perfection.

1079 Above all things in the World, put not People into thorough Frights. Some have never recovered it as long as they lived. He's an exceeding ill Man, that makes no difference between Mirth and Mischief.

1080 Never maintain an Argument with vain Drolls and Buffoons, who make thy Seriousness their Sport: and if they can but compass it to make the Company laugh, the whole Current will run against thee.

1081 At Table, thou art not to observe what, and how others eat; nor art thou to dispraise or praise immoderately the Meat, or smell to it. If

thou suspectest it, let it alone, and offend not others.

1082 Beware of fullen Silence in Company, and discontented Looks; thy Eye turning to all, while thy Face standeth still. 'Twill be thought thou dislikest them all, and censurest what every one speaks or does.

1083 When thou art threatned with some unwelcome Accident of Life, lose not time in examining how heavy the Blow will be; but rather think of the Means to avoid it, or else prepare thyself to receive it.

1084 Brag not of having obliged thy Friend; 'tis an Injury to him, if thou dost but speak of it. Leave it to him to celebrate thy Generosity. Thou canst not wish for a more remarkable Testimony of his Gratitude.

1085 Set not thy Heart upon corporeal Pleasure; for the Desire of it is full of Anxiety, the Pursuit of it tormenteth with Doubt and Fear, the Satiety of it is Repentance, and Loathing is its certain Consequence.

1086 Procure with all Diligence, that in every Place and Action thou mayst be inwardly free, and Master of thy self; and that all things may be under thee, that thou mayst be Lord of thy Actions.

1087 Learn this from me, and assure thy self, the best way for every one is, not to be crafty and over-reaching, but plain and sincere; and that it's very possible to be so, and yet remain wise and prudent in thy Affairs.

1088 When thou art afraid thy Offers or Petitions will hardly be accepted or granted, the best way will be to propose it by Parcels, that one Piece may be digested before the other be offered.

1089 If

1089 If thou art a Master, command according to Reason and Sweetness; not imperiously, or with such opprobrious Language, as may discontent and chase away a Servant.

1090 Take heed how thou offendest Men raised from low Condition. They commonly retain base Spirits; are ever jealous of Affronts and Contempt; and will most easily come to hate and mischief thee.

1091 If what thou reportest be not believed, do not swear it, nor grow hot, nor use any Imprecations upon thy self, nor lay Wagers, nor conceive thy self engaged to defend it, or that he that believes thee not, affronts thee.

1092 If thou wouldest live quiet, take heed not to provoke Men that are in Power; but live without giving Offence: And if thou canst not make all great Men thy Friends, it may suffice to keep them from being thy Enemies.

1093 If thou art subject to any secret Folly, blab it not abroad, lest thou appear impudent; much less boast of it, lest thou seem insolent. Every Man's Vanity ought to be his greatest Shame, and every Man's Folly his greatest Secret.

1094 I would have thee deal prudently; yet so sincerely, that thou needest not fear the Examination of thy Actions and Purposes; and hast no reason to refuse Witnesses, even of thy very Thoughts, if such a thing were possible.

1095 Use not at Table any slovenly, nasty, or nauseous Discourse; nor find fault with the Meat or Dressing; nor be angry with thy Servants; nor do any thing that may interrupt the Chearfulness of the Company.

1096 Say not, This is true, and I can justify it; yet I pray speak not of it to any one: for this is an unfair, and an unsafe way of going. Rather do thou

keep the matter to thy self, and surely no harm will come of it.

1097 Avoid that sort of studious Spirit (opposite to the Spirit of Business) which hunts after the Pleasure of mere Knowing, or the Glory of being accounted Learned.

1098 When thou judgest of a particular Action, thou art to consider the several Circumstances and Motives, and the whole Man, by whom it was performed, before thou givest it a Name.

1099 Add not a second Evil to that which thou already endurest, by suffering thy self to be overcome with Impatience. Impatience does not diminish, but always augments the Evil.

1100 Beware of desiring every thing thou art pleased withal. If for the obtaining of it thou must do any thing that is unhandsome, or undergo great Trouble or Hatred, it's my Advice, that thou think no more of it.

1101 Put not on the Gravity of a Man of Understanding, nor speak in Print, among such as know nothing. But let thy self down to those thou conversest with; and sometimes affect Ignorance.

1102 Appear not in Conversation solicitous to engross all the Respect to thy self, but be content with a reasonable Distribution; and allow it to others, that thou mayst have it returned to thee.

1103 Be fearful only of thy self; and stand in awe of none more than of thine own Conscience. There is a *Cato* in every Man; a severe Censor of his Manners. And he that reverences this Judge, will seldom do any thing he need repent of.

1104 Do nothing that may justly give Offence to well-bred and virtuous Persons by undecent Behaviours; as lolling, staring about, frequent changing

ing Postures, making odd Faces, much Spitting,
&c.

1105 Let all Men know thee; but let no Man know thee thoroughly. As no Man dares cross a River on foot, till he have found out the Depth of the Ford; even so a Man is revered, so long as the Bottom of his Capacity is not seen.

1106 Overload not Gratitude; he that finds himself in an Impossibility to make Satisfaction, will break off the Correspondence. The way to lose some sort of Friends, is excessively to oblige them: for being unable to repay, they will withdraw; and from being obliged Friends, turn Enemies.

1107 It's not sufficient for thee to observe the essential Duties of Probity, which make a good Man: But also thou art to practise those of Society, which make a well-bred Man.

1108 Wait upon him whom thou art to speak to, with thy Eye; for there be many cunning Men that have secret Heads, and transparent Countenances. Yet this would be done with a demure abasing of thy Eye sometimes.

1109 In seeking Victory over thy Nature, set not thy self too great, nor too small Tasks: for the first will make thee heartless by often Failings; and the second will make thee negligent, though by often Prevailings.

1110 Come not to Conversation with Fear; for thereby thou accusest thy self of Weakness, and wilt be disabled; and the Company will take thee at thy word, and not much esteem thee, nor mind what thou sayest.

1111 Use not a direct Contradiction to any one, unless it be a very impudent Inferior. It's an Affront; because it's a sort of giving the Lie to the Understanding and Honesty of another.

1112 Never pass Sentence in Choler, or any other Perturbation, lest thou find just Cause (as *Philip of Macedon*) of Appeal from thy Self blinded with Passion, to thy Self seeing with the Eye of Reason.

1113 Regard not trivial Emulations, Disrespect, and Oppositions in small Matters; but be at peace with thy Conscience, have a Value for thy self, and go substantially about thy own Business.

1114 Whensoever thou breakest out of thy common way, and fallest into Anger, Discontent or Jollity; at such a time take heed, and let Prudence keep thee, else thy Tongue will be apt to run away with thy Brains.

1115 Be ever distrustful of a fearful and cowardly Person; as being the more to be feared than others, in regard that wanting Courage and Generosity, he will be apt to make use of Artifices and Treachery. Add to this, such are ever apt to be most cruel.

1116 Take a little Leisure to consider what frightens thee; perhaps thou wilt not fear it at all, when thou shalt have reflected on it. At least, the Apprehension thou hast of it will not be so great.

1117 Keep thy self as much as may be from being interested in other Mens Affairs, and from becoming their Guarantee, and responsible for what they do. Thy own Business and Actions may find thee Concern and Employment enough.

1118 If thy Friend misbehave himself toward thee, break not off Friendship therefore immediately; but rather try by all means to reform him: So shalt thou not only retain to thee thy old Friend, but shalt also double his Friendship.

1119 If one ask a Favour of thee, which thou hast no mind to grant, make no frivolous Excuses,
for

for they but disoblige: But a handsome manly Denial, with a plain Reason offered, often sends away a Petitioner satisfied.

1120 Make it the Business of thy Life not to grow rich or famous, but to be innocent, and as useful to the World as thou canst. Thou wilt be more pleased with the Good thou hast done to others, than with that thou hast done to thy self.

1121 If thou wouldest be informed what God has written concerning thee in Heaven; look into thine own Bosom, and see what Graces he hath there wrought in thee.

1122 Let no scurrilous Language fly out of thy Mouth. Revile and curse no Man, though thou beest never so angry: Imprecations will set the Company against thee, and lay thee open to Censure; but will not hurt him against whom thou utterest them.

1123 If any begin a Relation, say not, I knew it all. And if he report it not fully or rightly, tell him not, It was not so. But have patience till he has done; and then thou mayst (Leave being asked) say, Things are differently told; and I have heard it thus; or, with this Addition.

1124 In Studies, whatsoever thou commandest upon thy self, appoint set Hours for it. But for whatsoever is agreeable to thy Nature, and delightful to thee, take no care for any set Times, for thy Thoughts will fly to it of themselves.

1125 In seconding another, add somewhat of thy own; if thou wouldest grant his Opinion, let it be with some Distinction; if thou wilt follow his Motion, let it be with Condition; if thou allowest his Counsel, let it be with alledging farther Reason.

1126 Wear good Cloaths: They open all Doors to us, and procure Reception. 'Tis the exterior

Part striking first the sight, that makes the first Impression: and doubtless we ought to make that first Impression favourable.

1127 Sometimes conceal a Secret from thy most intimate Friend, or at least for a while: Otherwise he may think thou hast delivered the rest to him, out of a Facility, rather than Confidence in him.

1128 If thou contemnest and regardest not a small Fault, thou committest a great one. Thou oughtest to give the Water no Passage; no not a little; lest it make a Breach; and that Breach let in an Inundation.

1129 When thou speakest to any, especially of Quality, look them full in the Face; other Gestures betraying either want of Breeding, Confidence, or Honesty. Dejected Eyes confess (to most Judgments) Guilt, or low Spirits, or Folly.

1130 Be always in Hostility against Vices; and in perfect Harmony with thy self. Now to compass these thou art only to keep up an Agreement between thy Words and Thoughts; thy Actions and Words, and thy Desires and Actions.

1131 To keep a Friend, be not with him too long at a Time: Study his Temper; make thy Company pleasant; at leastwise not uneasy to him. Therefore dwell not too much upon thy own Grievances, or others Misdoings; or any thing else, that may either vex, or fire him.

1132 Where thou meanest never to return, extend thy Liberality at first coming; or as thou feest convenient, directing thy abode there. For what thou givest at parting is quite lost.

1133 Letters are a Proxy Method of conversing at a Distance; therefore write them in almost as familiar a Stile as thou wouldest discourse with the Person, if he were actually present.

1134 Leave

1134 Leave Cares and Troubles to others, and get to thy self Calmness and Quiet: So shalt thou possess an Happiness which Kings can neither keep with themselves, nor suffer among their Neighbours.

1135 It were better to discredit Vice with Scorn, than to give it Reputation by Investives: and to laugh with Success, than to put thy self into any Choler without Profit. Consider other Mens Follies without partaking of them. In my Opinion, *Democritus* was wiser than *Heraclitus*.

1136 When thou writest to thy Friend, study not how to make an elaborate Piece of it; as if thou wert penning an Oration. But pursue thy first Intention at random; and run on, letting one Thought and Word beget another.

1137 Do nothing by mere Imitation; but pursue the Dictates of thy own Sense, and the peculiar Mode of thy Thought. For whatever is forced and affected, is unnatural and nauseous.

1138 Since thou canst not wholly escape the Attacks of Passions and Perplexities; there is no way left for thee, but to endeavour all thou canst to subdue or divert them.

1139 Thou must pardon a thousand small Faults, and Failings in thy Friends, if thou wilt live well with them. Nay I must say, if thou wilt live at Peace with thy self.

1140 Resolve sometimes, upon occasion, to deny thy self some Satisfaction, which thy Appetite craves, though they seem reasonable. This will make Disappointments and cross Accidents easier.

1141 If thou art of a good-natur'd, soft and pitying Disposition, be not unwarily free to Strangers, or Relations of a mean Fortune; lest they crave too much, and think all thou hast their due.

1142 Hear-

1142 Hearken to the Voice of thy own Reason (not Fancy) speaking within thee. And whenever thou art convinced that thou oughtest to do any thing, do it quickly and certainly. Say to thy self, I ought, and therefore I will.

1143 Be not too wary and cautious in thy Opinion about small things among wise Men: For to whisper Proclamations is ridiculous: and not tell a Man what Day of the Month it is, without formal considering, is extreamly silly.

1144 If thou wilt be judging, practise first at home: and if thou continuest that, till there be nothing to correct; I doubt not but thy Neighbours will be well enough secured against thy Detractions.

1145 Whenever thou findest the ill Humour fermenting within thee, and ready to break out in Declamations against thy Brethren: Check it with this short Question; Would I my self be thus used?

1146 Be not too frank and open in Discourse, nor loose in Carriage; for it lays a Man naked, and exposes him to the Contempt and Censure of such, as are more composed and recollected.

1147 Attempt only such things as thou mayst reasonably judge are within thy Power: Giving over an Enterprize is discreditable; for it implyeth either Folly in the Assaying, or Levity in the Prosecuting.

1148 Labour to foresee and prevent Evils: but when it is come to that, that they exceed thy Power of Resistance, 'twill be best, by timing, and discreet waiting, to expect Opportunity. For things in time may have contrary Revolutions.

1149 Be-

1149 Before thou reprehendest another, consider, and take heed thou art not guilty of the same thing, or a worse. If thou cleanse a Blot with blotted Fingers, thou wilt make a greater Blur.

1150 Be generally less apt to speak, than to hear: What thou hearest thou receivest; what thou speakest thou givest. It is more glorious indeed to give; but more profitable to receive.

1151 Make use of Time if thou valuest Eternity. Yesterday cannot be recalled: To Morrow can't be assur'd: To Day only is thine; which if thou procrastinatest, thou losest: which loss is lost for ever.

1152 Never say any Thing either in a Man's Presence or Absence, which may displease him, unless there be a good Reason for so doing: Why shouldest thou needlessly make thy self Enemies?

1153 Be not over-earnestly desirous of being beloved. If thou beest perceived never so little to exceed in the Artifices of insinuating thy self, thou wilt become contemptible and odious.

1154 If thou happenest to be advanced in the World, remember to retain the same Humility thou hadst before thy Rise. And look back to the good Intentions that sojourned with thee in thy lower Estate.

1155 I would have thee either not hear, or not mind small Injuries; nay, if thou wert told them, I would not have thee know the Author. In so doing thou mayst mend thy self, and never be malicious to the Person.

1156 Beware of setting up that sturdy Resolution which some make, never to give over what they have once begun; but at all Adventure, to go on, come what will of it. This may run thee into inextricable Inconveniencies.

1157 Let

1157 Let all thy Remarks and Observations be committed to writing every Night: And so in a short time thou wilt have a Book of Prudence and Experience of thy own making. How many fine things hath the best of us forgot?

1158 If thy Enemy upbraid thee, and it be justly, labour to shake off that Corruption, and be glad to have it discovered to thee: If it be unjustly, let it be thy Joy to bear it contentedly. Truth may break out in time.

1159 If any shall willingly offer thee an Injury, let him know that thou canst see it: But withal let him know that thou canst scorn it too; unless it be of such a Nature, that the bearing of it is an Offence and Mischief to another.

1160 In doing of Business, something unseen commonly happens, which thou must manage by a sudden Thought and Discretion; either to order it, or avoid it. 'Tis not for Man fully to foresee all Events.

1161 Good Cloaths, an handsome Mien, pleasant Conversation, and ingenious Discourse, will prove more advantageous to thee, than greater Virtues; because they suit the World, and are of daily Use.

1162 If thou canst not commend others, Prudence enjoins thee to be silent; for if thou speakest ill of them, it creates Jealousy in those that hear thee, that thou dealest in the same rigid Manner in other Places with them too.

1163 The sensual Satisfactions of Man, are Little and Short, compar'd with the Torments of Hell! and it can never be worth thy Pains to be Damned for them.

1164 Thou mayst make thy self more learned by Reading; but wiser only by Acting. Spend not all thy Vigor in Discipline; in the Dressing Room

Room of the Soul: but step out into the World, and live as well as think.

1165 I would have thee look upon thy Kinsman, almost with the same Eye that thou beholdest a Stranger: And if the Stranger's Worth much excel him, I would have thee prefer him. Virtue respects not Blood and Alliance.

1166 It is not credible, but that if thou usest thy utmost Endeavour to acquire Virtue, thou mayst attain it. I never saw the Man that wanted Strength, if he had but Will for this Purpose.

1167 In Affliction, thou art not to seek comfort from those that be merry; but of others that be sorrowful, and in worse Condition than thy self: So wilt thou find it's but a little thou suffereest, in respect of what others endure.

1168 If when thou art angry thou couldest but defer Revenge or Punishment till some other fitter Time; thou wouldest not often repent of it. And such Wrath would seldom do amiss.

1169 Throw no Courtesies away upon Persons that are either proud or covetous; the one being of that Fondness as to think all but his own Desert; and the other of that Baseness, as to make no kind of Requital.

1170 Live not on Opinions; but think for thy self, and act with Reason; and shun carefully the Contagion of Minds; which communicates it self by the Ways and Manners of those we converse with.

1171 Endeavour to regulate thy own Passions, and to bear with those of others. To be angry with thy self for the least Peccadillo: But to frame Excuses for the Crimes and Offences which thy Neighbour commits.

1172 If thou dost good Works only for Praise, thou sellest an inestimable Jewel for a Trifle; and that

that would purchase Heaven for thee, thou partest with for the Breath of the People.

1173 Take more care and pains to be, than to seem. All those that will be such as they desire to seem, will be severe Reformers of themselves; and will sooner spy their own Faults, than other Mens Failings.

1174 I advise thee to order thy Steps like a Man that is walking in the Bogs; where if he observe the Tracks of those that have gone before him, he may be safe; but if his Foot slips, or he tread wrong, he sticks in the Mire.

1175 I would have thy Life to be, not like a Torrent or rapid River; nor yet like a standing dead Pool: but rather as a clear Stream, sliding on in a constant Silence, and sweet Gentleness.

1176 If it be in thy Power, chuse a middle State of Life; such as is neither very eminent, nor very abject: Because it behoves thee to live in a civil Society, neither as a Lion, nor as a Mouse.

1177 Let thy Words be fitted to thy Matter, and when the Subject is familiar, let the Stile be so too. But great Thoughts must have suitable Expressions. And there ought to be a kind of Transport in the one, to answer the other.

1178 Of Authors; be sure to make choice of the best in their Kind, and best for thy Purpose; and stick close to them: and though thou mayst take up others by the by, yet reserve select ones however for thy main Study and Imitation.

1179 Let a good Face persuade thee to call, good Conditions to alight and enter, and a good Portion put you to Bed. For where Wealth only is, there will be a cold Affection; and where Affection only is, there will be cold Content.

1180 Hasten not too much the Payment of a good Turn; it is one sort of Ingratitude: for 'tis

as much as to say, I will not be beholden; here, take your own again. Neither return a much greater Gift than thou receivedst; for that will seem to reproach the Smallness of the received.

1181 In teaching thy Child, rather dally with him, than terrify him: for no Art or Science entrench kindly into the Mind, that is driven in forcibly. Discretion and Mildness will lead a Child: but Passion and Punishment will fright all his Wits away.

1182 Endeavour to be last; and to search out other Mens Opinions and Inclinations, before thou discoverest thy own. And this thou mayst the better do, if thou makest shew of a careless Freedom, whilst thou keepest thy self close.

1183 Judge of thy Improvement, not by what thou speakest, or by what thou writest; but by the Firmness of thy Mind, and the Government of thy Passions and Affections. It would be well worth thy time, thus to consider thy self, and what Progress thou hast made.

1184 Endure Reproof when thou doest amiss: It's a Benefit which Princes are deprived of; for they converse familiarly with very few Persons, and those make it their only Business to humour, not to advise them.

1185 Be not too much wedded to thy own Sentiments. If thou maintainest them with Obstinacy, most People merely to comply with thy Humour, and to avoid offending thee, will leave thee in an Error.

1186 To keep up, and improve Friendship, thou must be willing to receive a Kindness, as well as to do one. If thou always refusest, thou taxest the Profferer with Indiscretion, and declarest his Assistance needless.

1187 If thou hatest or dislikest any Man, be sure conceal it; for if thou shewest thy self an Enemy, when thou mayst as well let it alone, thou workest a Mischief to thy self, that might never have happened.

1188 Talk over thy Business with a Friend: tho' his Advice may be but weak, yet thy own Thoughts laid open may be thus the better considered. And besides, he may possibly let fall something that may be a good Hint.

1189 Be not too secret in things that require it not. 'Twill make People suspect thee in all things; and then thou'lt not live upon the Square with them; and they'll take all thy Actions for so many Lies.

1190 Forecast, and think what may be plotted against thee, and how far it may injure thee; and what thou hast that lieth exposed to Danger; and how either to avoid, or bear it; and so think thy self into Security.

1191 If thou observest any Obstruction in thy Business, press not forward with too much Violence; but take time, and act warily and prudently; not fiercely, nor impatiently: To-morrow a new Scene of things may open.

1192 Be not rash to expostulate with, and suspect every Rumour, lest thy Conjectures and Surmises befall thee; and thou afterwards find no Cause for them any where extant, but in thy own Brain. *Multi aliis jus peccandi suspiciendo fecerunt.*

1193 If thou wouldest try the Sincerity and Faithfulness of any; put them upon that very thing thou suspectest their Fidelity most frail in. This is to lay a Bait, and spread a Net in the Face of another's Virtue.

1194 If thou hast a Sute to any where thou thinkest it difficult to speed; come upon him unexpectedly: Sudden Surprizal quickens the Party to Attention; and cuts off Deliberation for Objections and Excuses.

1195 When the Indignation of a great Man is kindled against thee, meet him with such Language and Behaviour, as may insinuate an Acknowledgment of his Power. For to such it's Victory to have their Potency acknowledged.

1196 When a popular Opinion is grown violent, by no means attempt to resist it with Violence. Thou mayst to as much purpose blow against an Hurricane: If thou let it fly over thee, perhaps 'twill soon be gone.

1197 In all thy Undertakings; first sit down, and propose to thy self a Form, Pattern or Scheme to work by. Make thy Model before thou buildest; and go not too far in it without due Preparation.

1198 When unjust Suspicions are entertained concerning thee, which may prove of dangerous Consequence; give as present, and plain Satisfaction as thou canst. For this is an untying of the Knot, which kept their Opinions bound.

1199 Affect not Innovations too much; for there is an Incongruity in all new Things with the old; and they piece not so well together. And such Experiments are commonly dangerous, except the Necessity be urgent.

1200 If thou wilt keep Respect; let not thy Face, Language, or Gesture, too freely loose to thy own, or another's Mirth. Thou shalt never bind up Men in a solid Respect to thee, by too much loosing thy self.

1201 When Calamities come, consider wisely thy Courses; and search well into thy Self and Actions,

Actions, whether thou hast not been the Cause of them; before thou blamest Fortune, and breakest out into Complaints.

1202 Seest thou thy Store small, and thy Means weak, be content then with small things: Thank God for what thou hast: Do thy Endeavours honestly: Despair not of enough: And say, *Deus providebit*, God will provide.

1203 Defame not a Woman publicly, though thou believest her to be wicked. For those that are faulty cannot endure to be accused; but will seek to be revenged on thee: And those that are not guilty, will not endure unjust Reproach.

1204 Be not too familiar with mean People, whom Ignorance and ill Breeding render Insolent: So that being insensible of a Civility that is done them, they never consider it as a Courtesy, but presume it is their due.

1205 If at any time thou feelest in thy self that thou art tempted concerning thy Belief; never dispute with the Temptation: but immediately reject it with Contempt, and fall upon some Business, Recreation, or Company.

1206 Avoid Idleness; and fill up all the Voids and Spaces of thy Time with useful Employments. But of all the Employments, bodily Labour is the most useful for the driving away of the Devil.

1207 Be not inquisitive into the Affairs of other Men; nor the Faults of thy Servants; nor the Mistakes of thy Friend: Why shouldest thou go out to gather Sticks, to burn thy own House with?

1208 Be not always ready to excuse every Oversight of thine; or Indiscretion; or ill Action. But if thou beest guilty of it, confess it plainly, though not impudently. For Virtue scorns a Lie for its Cover.

1209 Never

1209 Never accuse any to a Great Man; unless thou art sure he will Credit thee; for otherwise he will Ruin thee, if fit Occasion happens.

1210 Consider seriously with thy self, what Figure is the most fit for thee to make in the World; And then find out and fix upon a Method and Rule, in order thereunto; which be sure to observe strictly.

1211 In matters of concern, do not begin to speak before thou hast some sort of Sketch of it in thy mind what to say; and a Reason why thou speakest. Words are like Arrows, that ought not to be shot without Aim at a Mark.

1212 Attribute not the ill Success to the Neglect of thy Counsel; nor be angry if thy Advice be not followed. But give Liberty to others, to think as well of their own Sufficiency, as thou dost of thine.

1213 Think how much work is behind: how slow thou hast wrought in thy Time that is past: And what a Reckoning thou shouldest make, if thy Master should call thee this Day to thine Account.

1214 Never marry a Wife meerly for Beauty. A fair Wife without a Fortune, is like a fine House without Furniture. Thou mayst please thy self with the Prospect; but there's nothing within to keep thee warm.

1215 Pretend not to more Knowledge than thou really hast: but be content (upon occasion) to seem Ignorant, where thou art so: Lest thou erect a Credit, which thou canst not support; and so bring thy self to shame.

1216 Abstain from wanton, dissolute, and foolish Laughter; from petulant and uncomely Jest; Jeering, loud Talking; and all such things as in civil Account are Indecencies and Incivilities.

1217 If

1217 If the Subject of Conversation be what thou art not much versed in; then use thy Ear more than thy Tongue: and let what thou sayest tend chiefly to draw them on, to make the Matter plain to thy Apprehension.

1218 Laugh not at any one so as to run him off from his good Humour. This foolish and ill-natur'd Mirth hath often caus'd everlasting Enmity; and sometimes hath occasioned Duelling and Murther.

1219 Speak not any thing concerning one that is absent, that thou dar'st not say if he were present. It's a most base Thing: The Company is bound to vindicate him; and perhaps thou mayst be called to Account for it.

1220 If thou canst not do a Business just now, throw it not away therefore quite; but consider, and set thy self a Time to do it in. And evermore be fixed and resolved to make use of that Time for it.

1221 Be Industrious and so Difficulties will give Place. Use makes Practice easy: and Practice begets Custom, and a Habit of Things, to facilitate what thou couldest not conceive attainable at the first Undertaking.

1222 Live well, and make Virtue thy Guide; and then let Death come sooner or later, it matters not. Then 'twill be a friendly Hand that opens the Inlet to a certain Happiness, and puts an end to doubtful and allay'd Pleasures.

1223 Desire not the highest Place; nor be troublesome with impertinent Debasing thy self, by refusing to go first; and throwing thy Arms about like a Fencer; and spending time in being entreated to do what is fitting.

1224 Observe thy own Actions, and the Original of them. Consider thy Thoughts and Intentions

tentions with great Care and Circumspection : Else thou shalt never arrive (in any tolerable measure) to the Knowledge of what thou doest well or ill.

1225 With morose Persons deal freely, openly, and familiarly; that they may think they see thro' thy Designs. So shalt thou strikethem in the right Vein, and make them more tractable.

1226 Admit of a reasonable Excuse for the Failure of a Promise; and oblige not a Man to keep it, when 'tis very disadvantageous to him: Or if he made it in Mirth, Passion, Rashly, in Civility, by way of Complement, or a long while ago.

1227 If Troubles fall upon thee through thy own Fault, receive them as things due to thee. If thou hast not contributed thereto, be satisfied with the Thought of thy Innocency: and forbear repining, lest thou by so doing deserve them.

1228 Hate not Opinions for being contrary to thy own; nor be angry to see a Difference between thine, and other Mens Judgment. Thou art not bound to rectify all Mens Mistakes. And it is not certain, but thou thy self mayst be in the wrong.

1229 Reprehend not any in the midst of his Passion: He will hear nothing in the Rage, and Roar of his Anger. But afterwards, when his Spirits grow weary, and flag again, he may repent: and then 'twill be easy to draw him back, when he is inclining of himself.

1230 Frequent the Company of excellent Men, more than of excellent Books. Thou mayst learn more of them than all thy Study can teach thee. For Conversation lets things into the Mind more particularly than Reading can.

1231 Make not a Bosom Friend of a Melancholy sad Soul: He'll be sure to aggravate thy Adversity; and lessen thy Prosperity. He goes always heavy loaded; and thou must bear half. He's never in a good Humour; and may easily get into a bad one, and fall out with thee.

1232 In reading Histories, carry an indifferent Affection along with thee: and never engage thy Inclination so firmly to what thou meetest in one Author, as to leave no place for the Truth, or greater Probability thou mayst find in another.

1233 In all Reprehensions, observe to express rather thy Love than thy Anger; and strive rather to convince than exasperate: But if the Matter do require any special Indignation; let it appear to be the Zeal of a displeased Friend, rather than the Passion of a provoked Enemy.

1234 If thou wouldest be employed, wait not at too great Distance: and study to be opportunely (but let it seem accidentally) present. This is to fall into the Lap of Employment, while it lies spread.

1235 Be not enslaved to the Opinion of mean Persons; and those that have no notion of Virtue. Think it not a Piece of Felicity to be a fine Gentleman in the Estimate of Cooks, and Vintners. Nor idly sling away thy Money, to purchase the good Word of a Drawer or Tapster.

1236 If thou contendest, or discoursest in Argument; let it be only with wise and sober Men; of whom thou mayst learn by Reasoning: and not with ignorant, conceited, and angry Persons, who may affront and vex thee.

1237 If one that is a Friend tell thee of thy Failings, or Faults; grow not angry, nor deny the thing, nor extenuate, nor excuse it: but heartily thank him; for it's a Sign of a singular Friendship.

to venture the Hazard of thy Displeasure to do thee good.

1238 Never engage in a Quarrel (if thou canst possibly avoid it) but upon just Grounds; and with prudent Forecast of the Events. But when engaged, assure thy self, it's generally safest, not to dally or delay; but make sure of the first Stroke.

1239 If thou commendest a Man, thou art bound to make good that Character which thou hast given of him; as having engaged thy self as Surety for him, in what thou undertakest to say of him; and to perform what thou promisest for him.

1240 Cast the Eye of thy Imagination, as a Stranger, on thy outward Actions and Behaviour amongst People; and thou mayst find, that thy Self-love hath covered many things which they blame in thee; and which thou oughtest tacitly to amend.

1241 If thou must needs be talking of other Mens Faults, let it be not to defame them, but to amend them; by converting thy Backbiting into Admonition, and friendly Reprehension. This is a way to extract Medicine out of a Viper.

1242 Let not the Vice and Debauchery of another be the Subject of thy Discourse: Not of thy Friend, because thou lovest him; Not of thy Foe, because he is so; for 'twill be construed thy Hatred to the one and Treachery to the other.

1243 Tell no News to him that pretends to be a States-man; nor ask him any: For the first he'll seem to slight, and make as though he knew it before; for the latter he'll think Secresy becomes him, and therefore he'll take it ill.

1244 Don't hearken to hear what a fine Sound thy own Jests make; nor steep them in thy own Laughter; neither by any means permit thy Wit
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to bubble up, and run over, in Commendations of thy self, lest thou become a greater Jest.

1245 Reserve Matters of the greatest Consequence to thy self; for not to be able to manage things of weight thy self, breeds Pride in the Servants thou employest about them; and to the Lookers-on derogates from thy Ability and Authority.

1246 When thou hearest a Man speak well and virtuously, think he speaks to thee: And do thy endeavour to execute his Advice. And when thou seest one act well, conceive he doth it to shew thee how to perform with the greater Facility.

1247 Sometimes, to compass Matters of Moment, it's necessary we recommend somewhat to Providence; Wisdom being unable to secure us in all things. And Providence oftens helps the Wise, because they endeavour to lay hold of it.

1248 Couldst thou be persuaded to affect an wholesome Ignorance of other Mens Matters; it would conduce both to thy Ease and Innocence. For 'tis this Itch of the Ear that breaks out at the Tongue: And were not Curiosity the Purveyor, Detraction would soon be starved.

1249 Give not up thy self so wholly to Privacy and Contemplation, as to neglect Society, Conversation, and mutual Offices of Friendship. It will make thee thought, either too much in love with thy self, or too far out of love with others.

1250 When thou dost Homage to any one; see that thy Submission be proportionable to the Homage thou owest him. There is Stupidity and Pride in doing too little; but in over-acting there is Abjection and Hypocrisy.

1251 When thou art a Husband, persuade not thy self that thou art above thy Wife, as a Tyrant

is over his Subjects, or the Shepherd over his Sheep. But as a Soul is over the Body; which are linked together by a certain natural close Amity.

1252 If evil Men speak good, or good Men evil of thee; examine thy Actions, and suspect thy self: But if evil Men speak evil of thee; hold it as an Honour, and by way of Thankfulness love them; but upon condition, that they continue to hate thee.

1253 If thou desirest to be wiser, think not thy self wise enough. He that instructs one that thinks himself wise enough, hath a Fool to his Scholar: He that thinks himself wise enough to instruct himself, hath a Fool to his Master.

1254 Let the Course and Order of thy Life be regulated with such a Disposition, (as far as thou canst) that the whole may be answerable to every part. Let there be an Equality in all things. And never contradict thy self.

1255 Avoid being a great Man's Counsellor; for if he once persuade himself that he is more sufficient, than thou that givest him Counsel, he will presently contemn thee. But if he finds himself less able, he will hardly endure thee.

1256 Let thy Sleep be necessary and healthful, not idle and expensive of Time, beyond the Needs and Conveniencies of Nature. Sometimes be curious to see the Preparation the Sun makes, when he is coming forth from his Chambers in the *East*.

1257 Be not perpetually longing for, and impatiently desiring any thing; so that thou canst not abstain from it, or live without it. This would be to lose thy Liberty, and become a Slave to Meat, Drink, Smoak or Snuff.

1258 Be governed by thy Needs, and not by thy Fancy; by Nature, not by evil Customs, and

ambitious Principles. For when we create Needs that God and Nature never made, we lay in for our selves an infinite Stock of Troubles, that can never be exhausted.

1259 If thou wouldest preserve Reputation, avoid all occasion of Suspicion: And for as much as thou mayst suffer in thy Fame through trifles, as well as things of greater Importance, be cautious in the least things, which thou art not so apt to regard.

1260 I would have thee perfectly scorn and hate Tricks and Cheats: and if at any time thou makest use of Artifice, let it be only as a Counter-Poison; never to do evil, but to avoid it; not to assault others, but only to defend thy self.

1261 Sometimes in a Dispute with a hot Man, if thou seemest after arguing to be convinced, and fairly yieldest up the Cause, and be of his mind; thou wilt win his Heart more, than thou canst do by any piece of real Service whatsoever.

1262 Be assured, those will be thy worst Enemies; not to whom thou hast done evil, but who have done evil to thee. And those will be thy best Friends; not to whom thou hast done good, but who have done good to thee.

1263 Throw thy Cares entirely upon God. It is his Business to govern the World, not thine. And be assured, God will neither do, nor suffer to be done any thing but what thou wouldest do thy self, if thou sawest what he seeth.

1264 The sooner thou preparest to die, the sooner thou wilt be delivered from the Fears of Death. And then the Hopes of a better Life will carry thee chearfully through this World, whatever Storms, thou meetest with.

1265 To gain a competent Provision for Children, is a just Reason to employ, and continue thy Industry;

Industry; though thou hast enough for thy own self for as long as thou livest. But to make them rich and great is not.

1266 Close thine Ear against him that shall open his Mouth secretly against another. If thou receivest not his Words, they fly back, and wound the Reporter. If thou dost receive them, they fly forward, and wound the Receiver.

1267 Take heed of jesting, many have been ruined by it. It's hard to jest, and not sometimes jeer too; which oftentimes sinks deeper than was intended, or expected. And what was designed for Mirth, ends sadly.

1268 Be always employed; thou wilt never be better pleased, than when thou hast something to do. For Business, by its Motion, brings Heat and Life to the Spirits: but Idleness corrupts them like standing Water.

1269 When thou art with great Men, do not shew thy self Melancholy, or Musing. They like it not, as attributing it to thy little Reverence born to them, when a Man is present in Body, and absent in Mind.

1270 Converse with such as are more honourable than thy self; so shalt thou be honoured by others. For keeping of Company derives a sort of Equality, But yet avoid those that are too much greater than thou: They will be Lords, and not Friends and Companions.

1271 Where there is much Company, as in Towns, there is also great variety of Dispositions, Humours, and Conversations. If thou meanest to live contentedly and peaceably in those places, thou must mortify thy own Humour, depose thy Inclinations, and comply with thy Company.

1272 Fear nothing but what thy Industry may prevent: Be confident of nothing, but what Fortune

tune cannot defeat. 'Tis no less Folly to fear what is impossible to be avoided; than to be secure, where there is a Possibility of being surprized.

1273 Learn to fashion thy self to all Occasions. A nimble Wit, that can easily turn it self and comport with the Varieties of Exigencies, is wonderfully advantageous. A solemn grave Wit hath commonly more Worth in it, than Happiness.

1274 Do not use thy Servants ill, when there's no occasion given. For thou didst not create them. Lay aside thy peevish Humour towards them; and remember they have a greater Master than thy self, who may call thee to an Account.

1275 Wouldest thou overcome thy Enemy without fighting? Confound him with Vexation, and make him mad at thee. The way is, scorn him and be virtuous. This will be more tormenting and cruel to him, than either Sword or Pistol.

1276 Great and powerful Men may do thee a great deal of hurt, or may do thee a great deal of good. Therefore common Prudence will teach thee, by all wise and honest Means, to gain their Favour: And to avoid all unreasonable and needless Provocations.

1277 If thou wilt be a perfect Man; thou mayst not only subdue and rectify thy Temper, so far as to overcome the Sins of thy Constitution; but also in some degree, possess the Virtue that is most repugnant to thee.

1278 Take no revenge on thy Enemy, even when thou mayst securely do it. And yet maintain not such a Friendship with any one, as to forsake Virtue and Truth for his sake: or to prefer it before the Benefit of the Publick.

1279 Since Self-love so naturally adheres to us, thou oughtest to be very jealous of thy self, especially in those Actions that are good, or that
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meet with some Applause from the World; lest thou over-valuest thy self by reason of them.

1280 When thou art calumniated, and falsely reproached, ask thy self these Questions: Can I wait God's Time to vindicare me? and content my self, though the World never know my Innocence; so as my God and my Conscience can attest it?

1281 If thou wouldest be truly Religious, thou must harmonize with the Nature, Mind, and Will of God; and find a Displacency and Animosity in thy very Soul, against all that is ill; and this from the Love of Righteousness and Goodness.

1282 It may sometimes be of use to thee, to pretend thou art deceived: for if thou shouldest let a subtil Fellow see thou art sensible of his Tricks, it will give him an occasion of being more refined.

1283 When Matters begin to run too high, and thou canst scarce avoid a Quarrel; think of some honest Artifice to quit the Company: but not so as to seem to run away. Yet let it be done soon enough, before thou art engaged too far to get off.

1284 When thou observest Inclinations in a Man to grant thy Desires, strike in presently, and defer not to solicit: Imaginations will revolt. The first Heat thou raisest may cool; and like an Impression in Water or Sand, soon vanish.

1285 When thou importunest a Friend for any thing, observe when thou art freshest in Respect; for then he is prepared to thy Hand. And then insinuate the want of Affection, which thou hast cause to suspect by the Denial.

1286 If thou wouldest have those thou adviseest with give their own Sentiments, and faithful Counsel; discover not thy own Propensions: but propose only by way of Consultation. If thou askest the way, be still till thou art told it.

1287 Be jealous of the Questions of those whom thou suspectest. Such posing may be fishing for thy Inclination and Opinion. It's a notable Feat, to catechize a Secret from any.

1288 In sudden Assaults, make them not more sudden by the Apprehensions. Let not thy Project for escape be violent, but smoothly quick; for else it distracts. And in thy haste thou mayst take out at a wrong Door.

1289 If thou wouldest please the Variety of Company thou discoursest with; give occasion for each to speak of that which they understand. And so thou gratifiest the Party that delights in shewing his Knowledge; and thou enrichest thy own.

1290 Emulators, and secret Enemies, will be dispersing Rumours to discourage thy Attempts, and fright thee from proceeding. Such prevail much with a timorous Actor: But thou oughtest to be so wise, and resolute, as to disregard and scorn them.

1291 In Discourse with a cholerick Man, be smooth and soft in thy Answers and Replies, (except he be a Bully Hector, for such must be opposed stiffly:) And so thou puttest off Wrath. This is to blow upon a hot Man to cool him.

1292 To find out how Men are affected, begin with their Associates and Friends; and then round them about, and ask subtile Questions at a distance: And declare what Party such and such Men of Eminency stand for, as thou suspectest.

1293 To make Men love thy Company, be not locked up, nor reserved, when there are occasions of Freeness offered. But let thy Behaviour, like a Key, open the double Lock of thy own, and thy Friends Reservedness.

1294 In Places, where the Order of the World gives thee the Hand, strive not; but take it with so much Discreetness, that though it be thy Rank, thou rather receivest it from the Civility of him who yields it, than claimest it as such.

1295 'Tis not good to deliberate in the Heat of any Affection; for the Thoughts strangely blow up the Passion, and smother Reason. And the Mind is rather a Party than a Judge. But after the Declination of that Fever in the Soul, in a quiet Interval, 'tis seasonable to consider.

1296 Neglect not Manners, as though they were little things. They are frequently what the World judgeth us by; and for which it decides for or against us. A Man may have Virtue, Capacity, and good Conduct; and yet be, by reason of Roughness, unsupportable.

1297 Envy not some Men their great Riches. Their Burthens would be too heavy for thee. Thou couldest not Sacrifice, as they do, Health, Quiet, Honour, and Conscience, to obtain them. This is to pay so dear for them, that there is nothing to be got by the Bargain.

1298 If it be thy Disposition from Infancy to be Ill-natur'd; thou oughtest to study nothing but the moral Virtues, till thou hast subdued it: And so of all natural Diseases of the Mind. Thy Reason and Parts were given thee, to mend thy Nature, and refine thy Spirit.

1299 Take this as a most certain Expedient to prevent many Afflictions; and to be delivered from them: Meddle as little with the World, and the

Honours, Places and Advantages of them, as thou canst. And extricate thy self from them as much, and as soon as is possible.

1300 When thou hast gotten the Advantage of those that injured thee: Do not acquit or release them, though they would let thee escape, till thou makest them know how they stand disabled. This sheds a kind of Obligation on them for thy Courtesy.

1301 If thou employest plain Men, and canst find such as are commonly honest, they will work faithfully, and report fairly. Cunning Men will, for their own Credit, adventure without Command; and from thy Business derive Credit to themselves.

1302 To be liked of those thou discoursest with, observe the Humour of the Company. Be not singular, nor contradicting. They that cannot comply, and they that betray too much easiness, are both ignorant of the true Symetry and Proportion to be observ'd in Society.

1303 Be not too punctual in taking Place. If it be thy Superior, 'tis his Due: If thy Inferior, 'tis his Dishonour. It is thou must honour thy Place, not the Place thee. It's a poor Reward of Worth, that consists in a Right Hand, or a Wall.

1304 Look upon Talebearers and Whisperers, as direct Enemies to civil Society; as persons without Honour, Honesty or Humanity, that ought to be expelled all Company.

1305 Broach not thy odd Opinions to such as are not fit to hear them. Thou'lt do them no good by it; perhaps hurt: And mayst very well expect discredit and mischief from it to thy self. An ill-placed Paradox, and an ill-timed Jest, have ruined many.

1306 Excuse

1306 Excuse not too much, when thou art told of a Fault, Failing, or Mistake: Many times if thou seemest willing to stand corrected, thou wilt lay so great an Obligation of Civility upon the Person; that thou mayst go away with the best End of the Adventure.

1307 Observe thy self with all strictness: thou mayst have gotten ill Habits, Forms of Words, Postures, Gestures, &c. This mayst thou learn, when others make Jest upon thee. Thou mayst also get a Friend to inform thee what he hath taken notice of in thee.

1308 Praise not People to their Faces, to the end that they may pay thee in the same Coin. This is so thin a Cobweb, that it may with little difficulty be seen through; 'tis rarely strong enough to catch Flies of any considerable Magnitude.

1309 If thou hast an impediment, or an unreadiness in thy Speech, take not always upon thee the Discourse. There is no want of Talkers for the most part, where there are People: But endeavour to conceal thy Infirmary by Silence and Attention.

1310 Be not nasty in thy Cloaths, or about thy Body, in much sweating, belching, biting thy Nails, rubbing thy Teeth, picking thy Nose or Ears, handling any Parts of the Body which are not usually uncovered.

1311 Do nothing in a Company where thou designest to shew Civility, that resembles Superiority, nor usurp upon their Rights; nor do any thing whereby any of them may think thou dost not love, prize, or respect them.

1312 'Tis better to give too much Honour to any Person that is not a Familiar, than too little: Therefore it's better to carry thy self as something inferior to thy Equals; and equal to such as are

not much Inferiors, and are Men of Breeding.

1313 Avoid those who take pleasure in exposing others to Contempt, either by imitating (like Buffoons) their Actions or Imperfections; or by jeering and mocking them. Keep off from such, as thou wouldest do from the Heels of a Horse, that kicks all near him.

1314 Tell no Lie in thy Discourse: Vent no Rhodomantadoes: Be not Hyperbolical; especially in praising and dispraising: Thou art to hit the Mark; and not over or under shoot it. The End of Speech is, first to be understood, and then to be believed.

1315 Take heed to avoid all those Games and Sports that are apt to take up much of thy Time, or engage thy Affections. He that spends all his Life in Sports, is like one who wears nothing but Fringes, and eats nothing but Sawces.

1316 Let this be thy earnest Desire, that God would dispose of thee, and all thy Affairs, as to him seems most convenient. The Man that hath brought himself to this Temper of Spirit, is assuredly in the ready way to Peace of Mind, and true Content.

1317 Wear thy Cloaths neat, exceeding rather than coming short of others of like Fortune; the Charge of it will be born out by Acceptance wherever thou comest. Therefore rather spare all other ways, than prove defective in this.

1318 Don't use to dispute against thy own Judgment to shew thy Wit; nor against another purposely to vex him; nor for mere trial of Skill: Since to inform, or to be informed, ought to be the End of all Conferences; yet this is not to exclude chearful and innocent merry Conversation.

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1319 Whenever thou beginnest to consider whether thou mayst safely take one Glass more, it is then high time to give over. Let that be accounted a certain Sign thou hast staid long enough, and then break off: for every Reason to doubt, is a sufficient Reason to break Company.

1320 If any praise thee, let it not put into thee high Thoughts; but then think with thy self thou couldest tell him of Hundreds of foolish Thoughts, Words and Actions of thine; one of which would be enough to destroy another's Reputation.

1321 Whenever thou catchest thy self in a conceited, vain-glorious, proud Humour, call to mind some of thy foulest Crimes, or the most shameful of thy Disgraces, or the indiscreetest of thy Actions, and apply it to the present Swelling of thy Spirit, it may help to allay it.

1322 Never listen at Doors or Windows: Never ask what a Man carries covered. It's an invading thy Neighbour's Privacy; and a laying that open which he enclosed that it might not be open. What Authority hast thou to draw open his Curtains?

1323 If thou art engaged in any Dispute, set a Guard upon thy self; neither do thou be passionate, nor heat thy Antagonist; but retain Moderation thy self, and manage him by yielding (where thou findest it useful) as much to him, as Prudence and Virtue will bear.

1324 When thou bestowest a Kindness, throw it not away by giving it with a regardless Air, as though thou didst not value it; but accompany it with a good Grace, to make it appear thou hast a good Will towards thy Friend, and do this with a Desire of doing him good.

1325 Use thy self to rise and go to bed early. This may seem a frivolous Precept, because it respects such common Matters; but if it be well observed, it will contribute very much toward the rendring of Life long; useful and happy.

1326 In Conversation, pick out something that may be for thy use; observe what thou likest or dislikest. After, when thou art alone, consider it; and pass a Resolution to follow or fly, as Prudence shall direct.

1327 If in any Undertaking thou failest in the first Design, let not that Disappointment disquiet thy Mind, so as to beat thee off; but try again, and labour to bring it about some other way. The Fish may be caught in a Net that will not come to Hook.

1328 Make not thy self the Measure of all others, for Truth and Falshood, Wisdom and Folly, Learning and Ignorance: Thou knowest not what is in others, nor in thy self neither; and therefore canst make no certain Comparifon.

1329 When thou art upon Business, set thy whole Thoughts and Mind upon it. But yet take care thou engage not thy Affections too deeply in it. For thus shalt thou have thy Understanding clear, and not be overmuch disturbed, if it miscarry.

1330 Defer as long as thou canst the doing of a thing which is against thy Mind; for Accidents many times divert the Design, and deliver thee from that Strait wherein a Refusal may deeplier engage thee.

1331 Relinquish not an Enterprize, because thou canst not reconcile all Objections. Some things God's Providence and the Course of Affairs may render easy; and some others are difficult, only because we see not through them at present.

1332 Be

1332 Be not too severe with a Servant, if his Fault be small, or committed for want of Judgment, or through mere Forgetfulness, or a little Itch of Liberty: but Faults of Malice, Obstinacy or Impiety are not to be pardoned.

1333 If thou must correct a Servant, let it not be in the Heat of a Passion, nor before Strangers. But if Correction amend him not, rid thy Hands of him, both for thy own Sake, and his, and the Scandal of others.

1334 Scorn to live in the Society of Man like a heavy, useless Sot; as if thou wast born to no other end, than just to tumble into the World, stay there a while, eat, drink, sleep, play, grow sick, and die.

1335 Grant a Courtesy cheerfully, and without much asking: To keep long in suspense is churlish; and by long Expectation, the Passion for the Favour dies, and the Courtesy is not esteemed, nor Thanks heartily given for it, since it seems wrung from thee.

1336 Tell not a Man in Misery, he may e'ne thank himself for his Misfortune. This would be downright Cruelty, and an Aggravation of his Misery: If thou canst not help him up again, kick him not when he is down.

1337 Command thy Servant adviseably with few plain Words, fully, freely, and positively, with a grave Countenance, and settled Carriage: These will procure Obedience, gain Respect, and maintain Authority.

1338 If thou knowest a Man to be ill-temper'd, or that he beareth ill-will to thee; let him not find it out that thou knowest it, 'twill make him a greater Enemy, and he will thence-forward watch all Opportunities of doing thee a shrewd Turn.

1339 Seek not to please or gratify the Company thou sittest with, by saying or doing what thou mayst

mayst have cause to repent of afterwards, when thou recollest and thinkest again of it coolly by thy self.

1340 Be not remarkably close and reserved in Company, especially if thou usest not to be so in all Company: It's hateful; for it implies thou either despisest, or suspectest them, or hast some Design upon them, and art a Spy, and liest upon the Catch.

1341 Pull not at a Man that is popular, because the good Opinion of many hath Interest where thou opposest: It's like pulling at a Beam in an House, where thou endangerest the falling upon thee all that have Dependence upon it.

1342 If thou art present when Favours are conferred on others, seem not to grudge: It looks envious towards the Receiver, and insinuates an high Conceit of thy self, as though thou meritedst more than he, and hast not according to thy Desert.

1343 If thy Friend take ought amiss, do not retire, and leave a Displeasure to it self. It is as if thou shouldest see thy Neighbour's House a Fire, and go away, not seeking to quench it. There is an Art to look one's self into the Favour of a displeased Friend.

1344 Get the true Reins of thy own Passions and Affections into thy Hands; and then outward Occasions may, it's true, exercise thy Virtues, but they cannot injure them: for there is a way to be wise and good in spite of Occasions.

1345 Whilst thou art yet in good Health, shake off all trifling Business as much as possibly thou canst; and before a Disease confines thee to thy Bed, set thy House in order. Pains, Sicknes, and Preparation for Death, will be full Employment.

1346 If thou hast done a commendable Thing, boast not of it. Ostentation often robs a Man of the

the Reputation of an Action, which of it self deserved it: It argues that Good not well done; and he that doth good for Praise only, merits but a Puff of Wind.

1347 If thou canst attain it, it may do well enough to get into such an easy Manner, and seeming Negligence, as will fit very gracefully upon thee. But this is not to be strained for, because nothing is more unbecoming than an affected, unnatural Negligence.

1348 Keep exact Accounts. 'Tis seldom observed, that he who keeps an Account of his Income and Expences, and thereby has constantly under his view the Course of his Domestick Affairs, lets them run to ruin. When any one breaks in *Holland*, their Expression for it is, Such a Man kept not his Accounts well.

1349 Take heed how thou placest thy Friendship. Virtue is the only firm Ground for it to stand upon. For neither Length of Acquaintance, mutual Secresy, nor Height of Benefits, can bind a savage Heart: No Man can be truly good to others, that is not good in himself.

1350 Shew not thy self joyful, or pleased at the Misfortunes of another, though thou hatedst him: It argues a mischievous Mind, and that thou couldst have been willing to have done it thy self, if thou hadst had Power and Opportunity to thy Will.

1351 Take all possible care not to discover thy Thoughts and Intentions by thy Looks, or cause thy interior Conceptions to appear outwardly; with all their Passions of Distemper, Confusion, Love, Hatred, Hope, Fear, &c. This would be to betray thy self.

1352 Be careful to keep up the Reputation of thy Parts and Virtues with the Vulgar: For it will
be

be of more Advantage to thee to be accounted virtuous and learned by the Ignorant, than by the Learned: For the Ignorant are many and noisy, the Learned are few and private.

1353 Demean thy self more warily in thy Study than in the Street. If thy publick Actions have an hundred Witnesſes, thy private have a thousand. The Multitude looks but upon thy outward Actions: Thy Conscience looks into thy Heart.

1354 If a great Person hath done thee an Injury, dissemble and smother thy Resentment: for it's a pure Madness to be disgusted against a Person, whom thou dar'st not call to an account, and who may, if exasperated, ruin thee.

1355 Never mention to a Man his Misfortunes, nor tell him of the bad Situation of his Affairs, unless thou hast Power to help him, and an Intention to relieve him. 'Twou'd be cruel in thee to open his Wounds afresh, and do him no good by it.

1356 When thou doest a Kindness, do it frankly before it be asked for; it will be received with a greater Sense of Obligation; because thereby thou disburthenest thy Friend of that Bashfulness, and Fear of Repulse, which commonly attends asking.

1357 Even Modesty hath its Evils and Extremes, and something of Confidence is requisite to Constancy. Do not therefore disparage thy own Prudence so much, as to steer after every pretended Mariner's Directions, but pursue the Methods of thy own Reason.

1358 Let not thy Guests see thee bustling about the Business of the House; whispering one Servant, looking angry at another, hurrying or storming. Household Affairs ought insensibly to slide along,
and

and represent a still Current, without Noise or Waves.

1359 Lend thy Friend Money as seldom as thou canst, to avoid the Vexation of asking for it again. When thou art obliged to lend him any, suppose within thy self thou givest it him; and never ask for it again, but tarry till he bring it.

1360 Reflect not on thy Trouble, thou thereby but increasest it: for whilst thou affectest thy self with Pity at the Consideration of what thou sufferest, thou softnest thy Spirits, and the Sense of thy Misery makes the deeper Impression upon thee.

1361 If thou wouldest be easy, thou must not be nice in trivial Matters, nor insist on Punctualities in Behaviour, nor be afflicted at the Omission of a little Ceremony. All People do not love to be tied down to Forms, nor to walk in Trammels.

1362 Frequent not the Company of ill Men; 'twill bring thee acquainted with Vice; 'twill make thee behold it without any Emotion: By degrees thou wilt act it, in time thou'lt get an Habit of it, and that Habit at last will be converted into a Necessity.

1363 Take my Experience: I have often observed, that Honesty and Plain-dealing in Transactions is not only an easy thing, but the best and soundest Policy; and commonly, at the long run, overcometh Craft and Subtilty, if it want Diligence.

1364 Get and preserve a good Name, if it were but for the publick Service: For one of a deserved Reputation hath oftentimes an Opportunity to do that good, which another cannot that wants it. And he may practise it with more Security and Success.

1365 Thou

1365 Thou must not believe every idle Report of thy Friend; and in case he gives a Provocation, thou art not to reply in heat; but upon cool Blood, see whether it amount to a real Injury, or whether he will come to himself by acknowledging the Offence.

1366 If thou are in thy right Wits, thou wilt detest a cholerick Passion, and a saucy Pride: When thou seest them render others so abominably ridiculous and contemptible, canst thou imagine Men cannot see the same Vices in thee, that thou seest in others?

1367 Pry not into other Mens Secrets, either Papers, Books, &c. If any thing be given to another to read, take it not out of his Hand, nor be hasty to see any Curiosity the first, nor be curious to know what any one is doing or studying, or with whom he hath been.

1368 Thrust not thy self forward to be a Mediator or Umpire in Controversies till required. And then it's better to exaggerate the Mischiefs of Disagreement, than the Benefit of Concord: For Fear is stronger than Love.

1369 Put thy Servants to Employments and Business proper for their Conditions, Years, Capacities, and Stations; but never upon unnecessary Trouble; for that's to abuse, and not use a Servant, and will cause him to hate thee.

1370 Thou oughtest to learn in time of Health, those Duties that are proper and peculiar to the Time of Sickness. For it's a bad time to be taught our Duty, when our Body is distempered, our Mind disturbed, and when we should put in practice that which we are yet to learn.

1371 Thou'lt be no Loser by expressing thy Respects for that which another highly esteems: And it's less danger to commend the Furniture of a
Man's

Man's House, and the Rarities of his Closet, than to praise his Person, when there is no evident Occasion for it.

1372 It's better that thou have too few Servants and Horses, than too many; as well in respect of their Idleness, as also in regard of increasing unnecessary Charge. If thou art served by one, thou hast a Servant; if by two, half a Servant; if by three, none at all.

1373 When thou art in Company, do not report an hundred Follies that thou hast read or heard. That would be a Sign that thy Judgment and Discretion did not keep equal Pace with thy Fancy and Memory.

1374 Thou mayst enjoy much Peace, if thou busiest not thy self with the Words and Actions of other Men, which appertain not to thy Charge. But if thou wilt needs thrust thy self into the Cares of others: if thou wilt fetch in Troubles from abroad, and wilt not recollect thy self within thy own Breast, thou shalt always be wretched and miserable.

1375 Settle a President within thy own Breast; by which judge thy Actions, and accordingly encourage or correct thy self: Thou thy self only knowest what thou art, others only guess at thee: Rely not therefore on their Opinions, but stick to thy own Conscience.

1376 Endeavour to understand thy self in thy self, rather than in Books. Call to mind the Excess of thy past Anger, and to what a degree of Frenzy that Fever transported thee; and so thou wilt see the Deformity of thy Passion better than in *Aristotle*, and conceive a more just Hatred against it.

1377 Never give a rough Denial to a Friend; but always either grant presently his Request, or else

else give an able Reason why thou canst not condescend. By no means suffer him to go away unsatisfied; for that may leave a Fire behind, to kindle into a Flame some time after.

1378 In Conversation never come to a Rupture; for Reputation in that case comes always off shattered. Thou mayst in heat speak some indecent or ill-timed thing, and perhaps the Auditors may take part against thee; and if not, they will condemn both; for it's a sort of fighting in civil Company.

1379 If thou wouldest gain the Reputation of Wisdom, let it be with those that know what it is. But thou must have it, before thou hast their Esteem; And the first Step to it is, to be so wise as to know what Company it is to be learned in.

1380 When thou desirest to be informed, 'tis good to consult with Men above thy self: But to confirm and establish thy own Opinions, 'tis best to argue with Judgments below thine own; that frequent Victories over their Reasons may settle in thy self an Esteem and confirmed Liking of thy own.

1381 Since thou art destin'd to live for ever in one State or other, fear not Death, which is but as a Minute's Slumber, a short Trance, out of which we shall immediately awake, to increase our Knowledge and Experience of those Mysteries and Secrets of Nature, which at present are hid from us.

1382 If any praise thee for some Excellence which thou hast not, endeavour to get what he commends thee for, lest both he and thou get disgrace. If for something thou hast, strive to attain it in an higher measure; so shall his Words be Truth, and thy Deeds prove them.

1383 If

1383 If thou canst not take the Person's part that is spoken ill of, blame the Action, but spare the Person: Or if the Person be known, excuse or extenuate the Action: If neither can be done, praise the Person for some other good Action or Quality. So hast thou an Antidote against the Poison.

1384 Yawn not in Company; 'tis uncivil, because it seems to proceed from a kind of Weariness and Disdain, and therefore looks like no small Affront: for he that often doth so, insinuates he is so far from being pleased, that he is quite tired, and surfeited with the Company, and wishes to get off.

1385 If thou goest in a Garb not suitable to the Custom of the Place where thou livest, thou wilt seem to be of a whimsical or cross Disposition: And that thou condemnest the common Opinion and Vogue of Men, and art ambitious to prescribe to all others.

1386 Beware of jeering instead of jesting: those two are very much alike, and are frequently mistaken for one another; differing only in the Intention of the Author, or Reception of the Hearer. The former is a real Injury, but the latter an innocent Recreation.

1387 In Company be not too singularly reserved; a profound Silence is not always either wise or grateful; for when Men are obliged to speak by turns, 'tis just as if one should refuse to pay his Shot at an Ordinary, and expect to subsist on the common Stock.

1388 Consider the thing thou sorrowest for; it is either to be remedied, or it is not; if it is, why then shouldest thou spend that time in grieving, which should be spent in active applying of Remedies? But if it is not, then is thy Sorrow in

vain, and superfluous, as tending to nothing but increasing thy Misery.

1389 Never come into Conversation, so as to have a brush with Clowns, Opiniators, proud Persons, and other Impertinents: But arm thy self with Resolution, and by that means thou wilt disappoint all their Jerks and Folly. If thou art furnished with Prudence and manly Confidence, thou wilt never engage with Fools, nor be baffled by Impertinents.

1390 Have a care to whom thou becomest obliged. Thou oughtest to be stricter in the Choice of a Creditor for Benefits, than for Money: In the one case, 'tis but paying what thou hadst, and so the Debt is discharged: But in the other, when thou'st paid that, thou art still in arrear.

1391 Jeer not any one: It demonstrates thy Contempt of him; because when thou jeereest, and puttest him to the Blush, thou intendest not Profit, but Pleasure by it: And 'tis hugely immodest and ignoble too, to take delight in confounding another, and exposing him to Scorn or Laughter, except it be in such small things as can bring no sort of Disgrace.

1392 Discover not those Concerns to any of thy Familiars, which may revert either to thy Damage or Discredit, if the present Friendship shall be changed into Enmity: For it is a pitiful and precarious Life, which depends upon the Taciturnity of another.

1393 It's better, in many respects, to err in commanding what is not altogether convenient, than to amend it upon the Advice of an ordinary Servant. He will be encouraged, by such a Condescension, to argue with thee the Expediency of thy Commands ever after.

1394 Always remember thou art but a Man: that human Nature is frail, and that thou mayst easily fall, and then thou shalt seldom fall. But if happening to forget what thou art, thou chancest to fall, be not discouraged: Remember thou mayst rise again.

1395 Use not thy self to affect a Smile upon every Man: It's rather a Sign of a vain Mind, or of a treacherous Disposition, than of a chearful Spirit, or a friendly Temper. Some by their continual grinning, and shewing their Teeth, make Men doubt whether they honour them, or laugh at them.

1396 Take heed, when thou wouldest shew Wisdom in not speaking, that thou betrayest not Want of Judgment in too long Silence. If thou art really ignorant of the Matter in hand, thy Silence is Wisdom; but if thou understandest it, unreasonable Silence is Folly.

1397 I would not have thee give thy self much to Poetry and Mathematicks. These take up too much time, and too much room in the Soul. Moderately used, they may be good Recreations, but very indifferent Callings, bringing nothing but their own Reward.

1398 Every Man's Experience perfects his Speculations: And if thou traffickest in the Mart of Philosophy on the Stock of thy own Discoveries, thou'lt be in a fairer way to improve thy self, than a Man that trades altogether on the Credit of other Mens Conceptions.

1399 When a Mischance happens, turn it into some Advantage, by observing where it can serve another End, either of Religion or Prudence, or more Safety, or less Envy: It will turn to something that is good, if we have the Skill and Will to make it so.

1400 Use thy self to think, thou art here but a Stranger travelling to thy Country, where the Glories of a Kingdom are prepared for thee. It's therefore a huge Folly to be much afflicted, because thou hast a less convenient Inn to lodge in by the way.

1401 Thou oughtest not to defer the Execution of a Work that is necessary, upon account of the uncertain Hopes of some Conveniencies; especially when the Use of those things thou wouldest stay for may otherwise be supplied. But the Loss of Time is never to be recovered.

1402 Thou must content thy self to see the World so imperfect as it is. Thou wilt never have any Quiet if thou vexest thy self, because thou canst not bring Mankind to that exact Notion of Things and Rule of Life, which thou hast formed in thy own Mind.

1403 Thou oughtest to be diligent in the Pursuit of such things as are needful for the Body; yet not to afflict thy self with the Anguish of Cares and Fears, and such like Passions: but quietly put the Issue of thy Labours into God's Hands, and patiently expect what he will bless them with.

1404 When thou seest Peoples Affections carried strongly in a Current one way, do not at that time speak, or expostulate, for 'twill disquiet them the more; and like a little Water cast upon a great Fire, will make it burn fiercer. A wise Forbearance will compose them more, and settle them better.

1405 Shew not thy self in Publick till Maturity and Fitness. First Failings may put thee back too far for an After-Recovery: For Expectations come with an Appetite, and would be satisfied: If thou baulkest them, Men may take such an Offence, as scarce ever to relish thee again.

1406 When

1406 When thou wouldest shew thy self to the World, let thy first Approaches be modest; else when there is too much Expectation and Preamble of Worth, People are half wearied and spent in their Fore-conceits; and it is but a kind of an After-game of Credit that is so won.

1407 If at any time thy Mind seems to stagger, and incline to any thing that is ill, think upon some brave, wise, and good Man; suppose him to be present, and overlooking thee: and then do nothing thou wouldest be afraid or asham'd to do in his Presence.

1408 To avoid Envy, avoid all unnecessary and ambitious engrossing of Business, and all insolent and proud Affectation. A wise Man will sometimes, in Business that is not of much Concern, suffer himself to be crossed on purpose, and to be over-born, that he may lessen Envy.

1409 If thou wouldest be popular, let thy Face be open and entertaining. There is an Art to look one's self into Respect and Honour. A plausible and liberal Countenance creates a favourable and hopeful Opinion of thee, from those that perhaps will never need to be admitted to a nearer Acquaintance.

1410 If thou findest a happy Concurrence of thy Affairs with Time, Place, and Persons, which give Success, be prudent and industrious to make use, and dispose of this good Fortune. Tho' God provide this Good for thee, yet he requires thee to manage it thy self.

1411 Go not to a covetous old Man with any Request too soon in the Morning, before he hath taken in that Day's Prey: for his Covetousness is up before him, and he before thee, and he is yet in ill Humour: but stay till the Afternoon, till he be satiated upon some Borrower.

1412 Carry thy self very open in common Matters, and Affairs of Friendship, or good Neighbourhood. But as to such things as should be Secrets, be inscrutable; and let no Person or thing pick it out of thee. Premeditated general Evasions might be here useful.

1413 If thou canst not obtain a Kindness which thou desirest, put a good Face on it, shew no Discontent nor Surliness: an Hour may come, when thy Request may be granted. Temporizing is sometimes great Wisdom. *Cunctanda restituit rem.*

1414 Be always so precisely true in whatsoever thou relatest of thy own Knowledge, that thou mayst get an undoubted and settled Reputation of Veracity; and thou wilt have this Advantage, that every body will believe (without farther Proof) whatsoever thou affirmest, be it never so strange.

1415 Be not so foolishly kind, as to yield to every body whatever they please to ask. If thou growest customarily easy to all, thou hast lost thy Liberty and Property: for thou canst not afterwards, when thou hast a mind to it, withhold or deny thy Kindness without being thought injurious. For Custom lays a Debt on thee.

1416 Be careful to keep thy self free of all Scores. If thou payest as thou goest, thou wilt retain much Quiet. Many small things neglected, and suffered to run up together, arise insensibly to a large Sum. And besides, Negligence in this Point will render thee liable to be over-rated, or falsely put upon.

1417 In Recreation, take this for a Rule: As soon as thou perceivest Delight flag, leave off; for Pleasures will not be strained beyond themselves. This Sort of Temperance will render thy Pleasures exceeding sweet. Man is therefore unhappy, because he knows not when to give over.

1418 Some

1418 Some Books may as well be borrowed as bought, such especially as thou meanest to look over but once; and then it's good to set a precise Time when thou wilt return them: for that will bring a sort of Necessity on thee of reading them, and also give thee Credit to borrow more.

1419 Be a most strict Observer of Order, Method, and Neatness in all thy Affairs and Managements. *Saturday* concludes the Week: If thou wouldest set apart that Day, take a View of all thy Concerns; to note down what is wanting, and to put every thing into its Place, thou wouldest prevent much troublesome Confusion, and save abundance of Vexation and Pains.

1420 In thy Study and Pursuance of a Notion, first work it out by thy self as far as thou canst, and make it lie as clear and distinct in thy Head as possible; and then (but not before) consult Books, and discourse thy Associates. For remember, thou art not always to live on Reliance, and go in Leading-strings.

1421 Not to be provoked at all is best: but if thou art mov'd, correct not, nor revenge, till the Fume be spent. For every Shock our Fury gives, is sure to fall upon our selves at last. If we did but observe the Allowances our Reason makes, upon Reflexion, when our Passion is over, we could not want a Rule to behave our selves by in the like Occasions.

1422 In chusing a Wife, be sure of it that she be not of a different Inclination, as to Matters of common Life, from thee. For if one delight in Company, the other in Privacy, you must live together with as little Conveniency, as (in the Fable) the Swallow and Snipe would do; whereof one loved nothing but Summer, and the other nothing but winter.

1423 In great Families the Master saith, Go; but in smaller, Let us go; implying that he will accompany him. When Go is said, perhaps the Command may be executed after a sort, but with some Uncertainty, because the Business is not under the Master's Eye. But Let us go, doth the thing immediately and effectually.

1424 Endeavour with all thy Power to get a manly Confidence: For a sheepish Bashfulness, when one knows not how to look, speak, or move, for fear of doing amiss: and always blushing, and not able to support an harsh Word, or stern Look, will render us liable to Ridicule, Contempt, and Insult.

1425 Do all thou canst to keep up a fair Reputation with all Persons. Be with Superiors humble and compliant, but not base and flattering: With Equals grave, but not morose: With Inferiors courteous and fair spoken, not sullen or imperious. For no Man is willing to own him, that is out of the good Opinion of the World.

1426 In Business that thou understandest, it's an Advantage to thee to propose first: In what thou understandest not, it's best to receive Proposals. And if thou hast a doubtful Cause, or an inconstant Adversary, and findest him disposed to comply with thy Desire, defer not to dispatch.

1427 In dealing with Merchants, and Men of Business, cut off Ceremonies, and declare thy Business at length, rather than too briefly, to prevent Mistakes. Besides, a Man is not always in Disposition, or of Ability to fathom the Depth of an Affair with a short Lead-Line.

1428 It's better that thou be rather something sparing, than very liberal, to even a good Servant; for as he grows full, he inclines either to be idle, or to leave thee: and if he should at any time
murmur,

murmur, thou mayst govern him by a seasonable Reward.

1429 Labour by a wise and virtuous Life to get thy Soul so settled, that which way soever she turns her Eye, the Heaven is calm and serene about her: No Desire, no Fear, no Doubt, no Difficulty, can assault the Imagination of such a one, so as to cause Offence or Disquiet.

1430 Get into some settled, honest, and creditable Employment, suitable to thy Place, Estate, Inclination, and Education; and manage it carefully, with a good Conscience and unspotted Reputation. This will be the surest and best way to gain Quiet and Satisfaction in this World.

1431 Often think with thy self, that others excel thee in Wisdom and Virtue: And use frequently to suspect thy self to be easily confuted and convinced of thy Errors, if thou wert told of thy Failings. All this thou mayst do and suffer, and yet not be so easy, as to be led by the Nose by every pragmatistical meddling Fellow.

1432 Fear not that which cannot be avoided. It's extreme Folly to make thy self miserable before thy time; or to fear that, which it may be will never come; or if it do, may possibly be converted into thy Felicity. For often it falls out, that that which we most feared when it comes, brings much Happiness with it.

1433 I would have thee never aim at great Things. Ambition makes a Man plunge himself into a multitude of restless Cares, Pains, and Perplexities, to gain only the windy Praises and airy Estimation of Men, whose Minds are most inconstant and wavering, and not to be depended on.

1434 First know the Character of the Person thou hast to do with: next feel his Pulse; and then

attack him by his strongest Passion; which is his weaker Side: And that is a sure Way to gain him. But this must not be done trickishly, and knavishly, to circumvent and wrong him.

1435 Use not commonly and unnecessarily the Name of God, or the Devil; nor Passages of holy Scriptures; nor mocking at any thing relating to Piety or Devotion; nor Oaths; nor coarse By-Words; nor undecent Expressions used only by Persons of ill Behaviour, or mean Condition.

1436 In Conversations of Kindness, take care that thy Tongue and Judgment be both of a piece, accompanying thy Discourse with such Gestures, Countenances and Actions, as are expressive of the same Will and Affections; giving to know, in short, the Causes that induce thee to Love and Honour, and think thy self obliged.

1437 In Business, let every Man talk his fill. Rather than interrupt him, provoke him to speak; for he will blurt out many things for thy Advantage: Some out of Inadvertency, some out of Vanity, when he stands flourishing upon Circumstances, and Matters of small Moment.

1438 Affect not to have great Resort to thy House. Thy vulgar Friends will steal away thy most valuable Jewel, Time. If thou wert with them any where but at home, thou mightest easier get away from them; but at thy own House, thou must endure their Pleasure.

1439 If thy Servant be Ill-natur'd, and does not kindly respect thee, but is self-conceited, and surly, and heady; yet if he be not positively dishonest, nor ignorant of his Business, bear with him a-while to serve thy present Turn: but as soon as thou canst better provide thy self, rid thy Hands of him.

1440 A Man that is not of a real Ill-nature may possibly speak slightly of thee: Of such an one do thou speak well. Believe me, this will work strangely in gaining him to thee: whereas ill Language would change his Disrespect to downright Hatred of thee.

1441 Forbear telling in Company, where thou art not very well known, or where thou art not very well respected, strange things, though they be really true, lest thou be accounted a Stretcher. And no Animal in the World is more contemptible than such an one.

1442 When thou advisest a Friend, propose not thy Counsels as Laws to him with the Air of a Master; that would take from him the Privilege of examining what thou sayest. Thy Part is to endeavour to draw him with Reason, not drive him with Authority.

1443 A great Skill in Conversation will be, not so much to shew thy own Wit, as to give other People an Opportunity of exerting theirs: For he that parts from thee pleased, and satisfied with himself, is perfectly so with thee. Men seek less to be instructed than applauded.

1444 Kings, who gain Battels, and take Cities, are obliged for their Laurels to the gallant Performances of their Captains and Soldiers. But thou, if thou vanquishest thy ill Appetites and Passions, wilt be indebted only to thy own Valour for that glorious Victory, and better meritest the Name of a Hero.

1445 Look upon vicious Companions as so many Engines planted against thee by the Devil; and accordingly fly from them, as thou wouldest from the Mouth of a Cannon. Make no Acquaintance with those whom nothing will satisfy, but that thou go to Hell with them for Company.

1446 Make it neither thy Hope nor Business to please all People; only endeavour to imitate those that are wise and virtuous, and do and suffer whatsoever is incumbent on thee; and then let the People spit out what Poison they please. For my part, I hold it for a great Commendation, not to please the Vicious.

1447 Employ not many Assistants in thy Affairs; for thou must in Gratitude repay each Individual when he requires it, since thou standest bound to him.

1448 In order to allay thy Discontent, imagine with thy self that thou hast a Division of the Infirmities of human Nature with other Men; and then thou shalt find the Advantage is on thy side; seeing there is in thee but a small Portion of Pain, for infinite Passions, Sufferings and Wants that are in others.

1449 Affect not hard Words; a Design to be thought learned thereby, shews want of Learning. For the more knowing any Man is, the plainer he is able to express his Mind. But on the other side, thou art not to descend to low and mean Expressions; that will favour of an ungenteel Breeding, and course Conversation.

1450 If thou gettest not an Indifference to all idle Censures of Men, thou wilt be disturb'd in all thy Transactions, it being scarce possible to do any thing, but there will be Descants made on it: Nay, thou must suspend even the necessary Actions of Life, if thou wilt not venture them to the being misjudged by others.

1451 Truly thou shalt never have done, if thou wilt needs take all the Affairs of the World to heart, and be passionate for the Publick, whereof thou makest so small a Part. If thou sendest for Mischiefs so far off, there will not an Hour pass, wherein

wherein some Disconsolation or other will not come upon thee.

1452 In negotiating with Persons, observe their Temper, and (as far as Prudence will give leave) comply with their Humour: Suffer them to speak their Pleasure freely; seem to be pleased, if not with their Opinion and Party, yet with their Elocution and Ability; this may probably draw them on to let fall something, that may be for thy Advantage.

1453 Be rather careful of what thou do'st, than of what thou hast; for what thou hast is none of thine, and will leave thee at thy Death: But what thou do'st is thine, and will follow thee to thy Grave; and will plead for thee, or against thee, at thy Resurrection.

1454 In speaking, use not so little Gesture as to stand immoveable, like an Image without Life; for that will be taken, not for Gravity but Dullness. Nor so much, as to lay about thee like a Thresher; for that would be Buffoonery; and make thee despised, and not heard.

1455 Affect not to appear excellent in less necessary Qualities and Attainments: For that would be to produce Witness against thy self, that thou hast spent thy Time, and applyed thy Study ill; which ought to have been employed in the Acquisition of more useful, and more necessary things.

1456 In Consolations, thou shouldest at thy first Approaches favour thy Friends Grief, and express some Approbation of their Sorrow. By this Indulgence thou obtainest Credit to proceed; and after a facil and insensible Manner, slidest into Discourses more solid, and proper for their Cure.

1457 If any attack thee by Argument, and thou hast not a brisk Answer immediately ready;
stand

stand not to pursue the Point with a tedious and impertinent Contest, bordering upon Obstinacy: but turn it artfully to something else; let it pass, and defer thy Revenge, for a Time to come.

1458 Thou mayst not defer the Amendment of thy Life to the last Hour, because the Thief was saved: For as that was a Precedent that none should despair; so was it but one Example, that none should presume. Desperation is a double Sin; and final Impenitence hath no Remission.

1459 I would not have thee be one of those, who are as wise at the first Prospect of a Business, as ever they intend to be; and who, as if they had an infinite Knowledge, presently jump into an Infallibility of Opinion, which they can never after find in their Hearts to retract and outgrow.

1460 Deceive not, defraud not; but keep up to the strictest Rules of Justice and Honesty: For all unjust Acquisitions will one Day prove like a barbed Arrow, that must be plucked back again; and that not without horrible Pain and Anguish; or else will destroy thee eternally.

1461 Repine not at the Plenty or Splendor of thy Neighbour; at the Greatness of his Income; the Magnificence of his Retinue, &c. Consider what are frequently the dismal, and wretched Consequences of all this, and so thou wilt have little Cause to envy this gaudy Great One, or to wish thy self in his room.

1462 In making of a Judgment, consider not so much a Man's Words, and common Conversation, (where there is seldom any Temptation to be ill) as his Actions, and most settled Course of Dealings in Business. Many speak well, and do ill. A Knave knows, honest Words cost him nothing, and without them he can catch no Woodcocks.

1463 Give

1463 Give not a presumptuous Person Counsel ; he will hate thee for it : for his sort of Sense tells him, thou hereby supposest thy self wiser then him. And if thy Counsel to him chance to be in a Matter of great Concern, thou certainly ruinest him : For he will do the contrary, to shew he needs none of thy Advice.

1464 Place not thy Amendment only in increasing thy Devotion, but in bettering thy Life. This is the damning Hypocrisy of this Age ; that it flights all good Morality, and spends its Zeal in Matters of Ceremony, and a Form of Godliness without the Power of it.

1465 In all things preserve Integrity. The Conscience of thy own Uprightness will alleviate the Toil of Business, and soften the Harshness of ill Success and Disappointments, and give thee an humble Confidence before God ; when the Ingratitude of Man, or the Iniquity of the Times rob thee of other due Reward.

1466 If thou usest Vigor and Resolution in Business, thou thy self wilt never miscarry, though sometimes thy Designs may. Thou canst never be a loser in Honour and Reputation, but wilt appear a great Man, even in the most unfortunate Accidents ; and make even ill success itself attest thy sufficiency.

1467 Be easy in Company ; it's uncivil to clash with every thing in Conversation that thou dislikest, or to confute every thing thou thinkest false ; to formalize upon all the Foolery and Nonsense thou hearest. Thou art not to contest with the whole World, as if thou wert the universal Reformer.

1468 When thou art at leisure by thy self, consider what may be the properest Ways, 1. To detract from thy self modestly. 2. When and how to value and recommend thy self. 3. With what

what Artifice, to behave thy self to Contemners, and all sorts of People.

1469 If thou hast an Adversary too mighty for thee, let not thy Passion drive thee to any peremptory Resistance; but wisely forbear, and keep thy sting to thy self. He that shews himself fiery, where his Flame cannot touch, like Lightning appears only in the Flash, but consumes nothing.

1470 If thou wouldest leave any Place or Employment, and secure thy self from After-Aspersions, make publick Protestation of thy sincere Behaviour therein. Thus thou removest like a Light which is not put out, and choaked in Snuff; but removed from one Candlestick to another.

1471 In soliciting, it's better to move by Speech, if thou hast a Talent for it, than by Letter. Thy Person, thy Face, thy Delivery may beget regard; and when thou art with him, perhaps he will not have Confidence to deny the Suit: But at a Distance, he can write back to thee a Letter, and not blush.

1472 Accustom thy self to bear, even undeserved Reproofs patiently, and contentedly; and the harsh Words of an Enemy: as knowing that the Anger of an Enemy is a better Monitor, and represents our Faults, and puts us in mind of our Duty, with more heartiness, than the soft Kindness of a Friend.

1473 Be careful thou dost not utter a Lie in thy Prayers; which though not observed, is frequently practised by careless Persons; especially in Forms of Confession, affirming things which they have not thought, professing Sorrow which is not, making Promises and Vows they mean not.

1474 Be severely careful to guard thy self against Curiosity, Tatling, and needless Enquiries, Those are the very Rust and Canker of Time, to eat it up: And when they once seize upon us do commonly devour so much of our Lives, that they render the whole Remainder useless and unprofitable.

1475 Be the same in the Sight of God, who beholds thy Heart, that thou seemest in the Eyes of Men, that see thy Face: And content not thy self with an outward good Name, when thy Conscience shall inwardly tell thee, it's undeserved, and therefore none of thine.

1476 In selling, let no Price be heightened by the Necessity or Unskilfulness of the Buyer: for the first is direct uncharitableness to the Person, and injustice in the Thing; because the Man's Necessity could not naturally enter into the Consideration of the Value of the Commodity: And the other is downright Deceit and Oppression.

1477 Religiously keep all Promises and Covenants, though made to thy Disadvantage; and tho' afterwards thou perceivest thou mightest have done better. And let not any precedent Act of thine be alter'd by any After-accident: Let nothing make thee break thy Promise, unless it be unlawful, or impossible.

1478 When thou art delivered from Afflictions, in a special Manner recollect and call to mind those Errors, Failings and Sins, that did most disquiet thee in the time of thy Adversity; and be most severe against them.

1479 Let thy begging of Pardon be ever accompanied with a Resolution, not to offend again: Otherwise, God that sees thy Heart, looks upon thy asking Pardon, as a higher, and more impudent

pudent and presumptuous Sin, than that which thou seemest to beg the Forgiveness of.

1480 Our secret Grievances and Uneasinesses about Mens Opinions of us, make those Men neither better nor worse towards us. Do thou but walk virtuously, and inoffensively, and never imagine or care what they think or say of thee. This will procure great Quiet and Consolation.

1481 In Reconciliation, it's more policy to pass over Words and Causes, which occasioned the Difference; than to piece the Rent with weak Excuses and Apologies. It's a wrong Method to make the very Cause of your fall-out, which was Words, the way to Agreement again. This would be to send thy old Wrath an Ambassador for a new Reconcilement, *Prov. xvii. 9.*

1482 Pick out of thy Companions Associates; and associate wisely. In the Society of thy Equals thou shalt enjoy more pleasure: In the Society of thy Superiors thou shalt find more profit. To be the best in the Company is the way to grow the worst. The best means to grow better, is, to be the worst there.

1483 Take heed of that Honour which thy Wealth hath purchased; for it's neither lasting nor thine own. What Money creates, Money preserves. If thy Wealth decays, thy Honour dies. That is but a slippery Happiness, which Fortune can give, and can take away.

1484 In the Matter of Composition, especially of Letters, thou shouldest write as thou speakest, with ease and freedom; for it is more friendly, as well as natural. And it is so much my Inclination, (saith *Seneca*) that if I could make my mind visible to my Friend, I would neither speak nor write.

1485 After

1485 After a Man hath told News, or a Story in thy Presence, do not stare at him, and ask what was that you said: For that shews thou contemnedst the Relator, and mindedst not what he told thee. Besides, if thou requirest him to tell the same Tale, as often as thou art pleased to ask it, thou thereby makest him much thy Inferior.

1486 Do not in Company even thy own Business, if it may be delay'd; read not a Letter; commend not, nor chide thy Servants; assume not all the Talk: Entertain them not with Stories of thy Self, Wife, Children, or Family: Tell not thy Dreams; censure not; contradict not; but give place to the major Part.

1487 Thou mayst freely and safely discourse of Matters of Learning, Philosophy, Poetry, Mathematicks, Travel, Government of foreign Countries; Histories of Times long ago past; or present, of other Countries; Husbandry, Horses, Hunting, Fishing, Fowling, and the like Subjects, which concern no Man's Reputation, Interest, or Faction. And therefore none need care which part they take.

1488 When thou hast extorted from a Person what he obstinately denied, thou needest not doubt, but at the same time also, to obtain another he would not willingly grant. For when a Man is forced as it were to let go his hold of what he most firmly grasped, he unbends his Hand, and abandons whatever it contained.

1489 If between thy Friend and thee a private Thought of Unkindness arise, presently and mildly tell it him, and be reconciled. If he be clear, thou shalt like him the better when thou seest his Integrity: If faulty, his Confession merits thy Pardon: and though in the Discussion you should jar a little, yet be sure to part Friends.

1490 Speak

1490 Speak not conceitedly before an Artist, of his own Art, which it must be supposed thou understandest but little of. But if occasion be given, thou mayst speak of it by way of doubting, or asking some Questions, manifesting by that Modesty that thou hast more desire to understand what thou knowest not, than to utter what thou knowest.

1491 When thou art with Women, thou must not enter into Strife and Contention with them; for by such Thwarting, and obstinate Dealing, there is nothing to be gotten at their Hands but Ill-will. Therefore it is ever better to soothe them, than to thwart them in their Sayings.

1492 Talk little; and Hear much. Reflect alone upon what passed in Company; distrust thy own Opinion; and consider that of others. Run not too fast where thou art not sure of the way. These are some of the Rules, that a Young Man should observe.

1493 When thou hearest talk of any ones Condition, never trouble thy self to think of him; but presently turn thy Eyes upon thy self, to see in what Condition thou art. Whatever concerns another, relates to thee thus much, that the Accident that has befallen him, gives thee caution, and rowzes thee to turn thy Defence that way.

1494 Promise nothing of Importance without deliberation; and except thou hast a Mind to perform it: for thou art free not to promise; but when thou hast done it, thou art engaged to perform what thou promisest. Express clearly and plainly, for fear thou shouldest be misunderstood, and be thought to have promised more than thou performest.

1495 If upon the best Survey thou canst make of thy own Forces; and after some (not faint) trials, thou findest thy self no match for the World,
and

and unable to countermine its Policies, and fairly oppose, its Power: Then (if thou canst) thou mayst and oughtest to retire from the World, as from the Face of a too potent Enemy.

1496 Whenever thou perceivest the least Motion of Anger within thee, make as much haste to check it, as thou wouldest to quench a Fire in thy House. And be sure to keep strict watch over thy Tongue, that it breaks not out into provoking Expressions: For that Breath will blow up the Fire, not only in thy Antagonist, but in thy self.

1497 If at any time thy Thoughts be lifted up, and thou fanciest thy self to be something; the Earth, which is always present, will tell thee whereof thou art made, and whence thou hadst thy Origin, and whither thou shalt go; for Dust we are, and to Dust we must return. And upon this humble Foundation, thou mayst build the highest Virtue.

1498 Consider sadly, that thou must e're long dwell in a House of Darknes and Dishonour, as thy Fore-fathers do. Thy Body must be the Habitation of foul Insects: Thy Soul must be as thou makest it by thy living here, in a State of good or bad everlastingly. Upon these Thoughts it will not be easy for thee to be gay in thy Imagination; or to be drunk with Wine, Joy, Pride or Revenge.

1499 Speak not through the Nose; nor with any affected, or unhandsome Gestures; wrying the Mouth, swelling the Cheeks, putting out the Lips, Lipping. Also when speaking, make no short Stops without Reason; neither Hum, Hawk, Cough or Spit, but when thou hast real Occasion; else it will look as though thou wert at a Stand, and inventing what to say.

1500 Dispatch not an ill and difficult Business so absolutely, but that, if possible, thou leavest place to undertake and introduce it again. Time and Opportunity alter many things; and make that pass smoothly, which formerly would have been refused, had not thy Dexterity left open a Door for a new Treaty.

1501 When thou consultest a Friend about any Business, be not hasty, where the Matter will allow of Time to receive his present Answer; but give him leisure to consider; for the common and first Conceptions of most Men are pretty much the same; at least their *extempore* is not equal to thy premeditated.

1502 Converse not much, and be not too familiar with ordinary People: Yet lest thou be accounted proud, and be hated; when thou art with them, be courteous in thy Salutes, Discourses, Offers of Kindness, but especially in giving what looks like Reasons in thy Discourse: For then they think that thou dost not despise them.

1503 In Conversation, speak Reason, rather than Authors; rather Sense, than a Syllogism; rather thy own Thought, than anothers. If thou continually quotest others, 'twill argue a Poverty in thy self, which forces thee to be ever a borrowing: 'Twill be a greater Commendation to say thou art wise, than that thou art well read.

1504 Lay down such Rules to thy self of observing stated Hours for Study and Business, as no Man shall be able to persuade thee to recede from. For when thy Resolutions are once known, as no Man of Ingenuity will disturb thee; so thou'lt find this Method will become not only practicable, but of singular Benefit in abundance of things.

1505 If thou wouldest please in Company of such as think themselves intelligent Persons; explain not things too particularly, but express half, and leave it to thy Hearers to make out the rest: They will gratefully take it for an Argument, that thou hast a good Opinion of their Apprehension and Judgment.

1506 Avoid all vulgar, nonsensical, mean Words, and Expressions, which have no Grace nor Wit: For such bring thee down to the meanest Class of Clowns, and cause thee to be despised, As for Instance, Dumfound, *Hicinus Doctius*, Slap-dash: As fine as five-Pence: The Deuce take it: In the Twinkling of a Bed-staff, &c.

1507 Be not unwilling to pardon: Despair makes Men attempt things, which otherwise they would not. If a Person that has offended thee finds he must be thy irreconcilable Enemy, and that Malice must last always, he will continually watch Opportunities of injuring thee, and in time will draw in others to assist him in it.

1508 If Death be such a terrible Thing, endeavour to live in such a Manner, that it may never affright thee when it shall approach thee; or when thou shalt see it invade others, expecting it at all times, and in all places. Dost thou know by what Herbs, or by what Charms I do not fear it? 'Tis by leading an innocent and good Life.

1509 Shun all Debates in matters not understood by those thou conversest with; for they being perhaps not humble enough to submit to thy Judgment, will immediately oppose thy Reasons: and if superior to thee in Quality, or perhaps in Voice, pretend to the Advantage by Authority, and strength of Lungs, when Reason serves not their turn.

1510 Let

1510 Let that content thee that has been gotten Honestly; that thou canst leave contentedly; canst use soberly; and distribute chearfully in the Time of thy Life and Health: For that other, on thy Sick or Death-bed, seems rather a Cheat than a Charity; inasmuch as it is more a Distribution of another Mans Goods, than of thy own.

1511 In doing Business of Concern, apply thy whole Thoughts and Mind seriously to it; but be not too easy, nor passionately engage thy Affections in it; nor promise thy self certain Success. By this means thou wilt have thy Understanding clear, and not be disturbed over-much if thou miscarriest; which thou must make account, will often happen to thee.

1512 Keep Formality above-board; but Prudence under Deck: for nothing will give a greater Stop to thy Affairs, than to be esteemed very wise by them thou art to deal with; it will beget Jealousy in them. And thy Wisdom will be an alarm to them, never to come unprovided, when they have any concern with thee.

1513 Amend thy Life if thou desirest to be revenged of Fortune, and be Proof against all her Darts. Increase in Virtue if thou wouldest be invulnerable: Be as good in Prosperity as in Adversity. Nothing but good Works can make thee happy in this World; and live when this World shall be no more.

1514 When thou preparest against an Enemy, make account that the Preparations on his side are as great as those on thine. And promise not thy self success from the Indiscretions thou mayst imagine he hath committed: but rather suppose, he having his Senses and Judgment about him, may have provided at least as well as thy self.

1515 Be not too glorious at first, it will raise too great an Expectation, which when disappointed, will turn to Scorn. Thou hadst better shew thy self by a little at once, than in a windy Ostentation bluster out thy self all together: So that Respect thou gainest will be more permanent, though it be not got in such haste.

1516 When two great Men have a Difference, 'twill not be safe for thee to declare for either Party; but let them fight their own Battels. For these two coming afterwards to be reconciled, thou wilt be at the greatest Loss in the World; in regard, the one will be apt to forget the Service thou didst him; and the other will remember the Affront he conceived thou offeredst him.

1517 In thy Conversation or Writing, make not too much use of Fancy, and flights of Wit: It begets vain and puerile Ideas, which tend neither to make us wise, nor better, nor more acceptable. Thy Thoughts should be produced by good Sense, and right Reason; and ought always to be the Effect of thy Judgment.

1518 As to Servants, take these three Rules:
1. If any will do his Business with fair Words, I would not have him chide into it. 2. I would never blame him for Incidents, such as might befall my self, or any one else. 3. Nor ever should I find fault with him for doing that amiss, wherein he had no particular Direction.

1519 If an Enemy, or an ill Man take up a Fit of Kindness all of a sudden, and appear to be better natur'd than usual, it will be good Discretion in thee to suspect Fraud, and to lay his Words and Practices together: for there are no Snares so dangerous, as those laid for us under the Cover of good Offices.

1520 Always put the best Construction on Business and Conversation: And do not suppose there was Malice or Contempt meant thee, in every Action or Word thou dost not understand. To interpret up to this Rigor, will make thee often mistaken, and always upon the fret; and is the way for thee, neither to be just to others, nor kind to thy self.

1521 Strictly observe the first Stirrings and Intimations, the first Hints and Whispers of Good and Evil that pass in thy Heart. This will keep Conscience so quick and vigilant, and ready to give a Man true alarms, upon the least Approach of his spiritual Enemy, that he shall be very seldom liable to a great Surprise.

1522 In the thing thou wouldest have succeed, make trial of all the Advantages thou seest open: There are more ways than one into a City; and some Posterns may be open, though the Fore-gates be shut. And when thou hast an Advantage, make thy own fair Terms; else thou mayst say, like *Job*, *Oh that I were as in Months past.*

1523 Take no notice of every Neglect and small Injury, for so thou discoverest thy self too tender of thy Honour; which thing will soon create thee Contempt, and make thee accounted a touchy, testy Fool. Those Thoughts are troublesome and vexing to their Owners, which like Briars, catch at every thing that toucheth them.

1524 In Matters of false Aspersions, insist not too much upon direct Contradiction; but appeal to such Witnesses and such Circumstances, as are most probable to vindicate thee. By this perhaps thou blowest not Suspicions quite away, yet thou scatterest them: And some People will believe what thou sayest.

1525 When thou art maligned and ill-spoken of, take the Advantage of presenting thy self with an innocent Confidence, and shrink not; especially if thou canst any way make it appear thou hast forborn taking Revenge, where thou hadst an Opportunity of doing it.

1526 In thy Dealing, use a kind of Openness and Freeness: Such Behaviour will make others free to thee. 2. Get the Opinion of Secrecy; for then, like a sound and close Vessel, Men will pour themselves into thee. 3. Get the Report of upright Dealing, and Men will negotiate more sincerely and plainly with thee. Do not affect the crooked Goings of the Serpent.

1527 When thou art to receive Favours or Rewards, don't betray (by thy Joy and Alacrity) any Project which lies dormant in thy Bosom. Discover not thy secret Ends and Purposes; yet give no Occasion for Suspicion. He's a Fool, that when he borrows his Enemies Sword, tells him, he means to slay him with it.

1528 In negotiating, consider the Sex. 1. The Feminine is more soft and easy (though not always so) and lighter things will prevail. 2. The Age: Old Age is more morose, and hard to be treated with. 3. The present Condition: Prosperity makes Men daring and confident. 4. Their Advantages, and Disadvantages or Weaknesses, and where they lie most open.

1529 Take up this peremptory Resolution and Practice: I will not be angry, though a just Occasion be offered. And let the Performance of that Resolution be the first Act after the Provocation. For if a Man can but bring himself to this pass, that he takes not fire at the first Touch, he will not be blown up, and his Passion will cool.

1530 If one importune thee too much, dally with him by circulatory Speeches; run him into a Ring; delude him merrily for his Curiosity; throw some ridiculous Pun at him: Let him see by thy bantering, that thou art not well-pleased with the thing, nor yet much displeased, because thou rejectest him, and yet retainest good Humour still.

1531 Think, and find out what it is that thy Delight is really upon; as Company, Hunting, bodily Exercise, Cards, Musick. And then give thy self all the Pleasure thou canst, without squandering away precious Time, or otherwise prejudicing thy self or others. Thou art not to be always chain'd up to thy Oar; therefore let Life be as Nature ordained it; some Labour, some Pleasure, some Rest.

1532 A principal Thing thou oughtest to take care of in Housekeeping, is the prudent disposing of Money. And he deserveth the greatest Commendation, who doth not pinch, and patch, and live penuriously in the want of Necessaries; but who hath the best Faculty in spreading his Shillings, or making the best Appearance with the least Expence.

1533 If thou wouldest truly judge of a Woman, make not the complaisant Allowances which Fops have introduced; but suppose her Masculine, and then weigh her real Excellencies and Deficiencies: For in good earnest we all befool our Judgments with thinking too much of her fantastical Invisibilities.

1534 Never fall at variance with any body, till thou needs must; neither quickly take notice of an Injury or Abuse offer'd thee, unless it be a very apparent and great one, and such as hath evident Damage or Danger in it; or unless it's probable thy

thy taking notice of it may prevent the like, and secure thee for the future.

1535 Be punctual even in small Matters; as meeting a Friend, restoring a Book: For failing in little will bring thee to fail in greater, and always render thee suspected; and thou shalt never after be confided in, even when thou meanest most heartily and truly.

1536 Let that Table which God hath given thee please thee. He that made the Vessel knows her Burthen, and how to ballast her. He that made all things very good, cannot but do all things very well.

1537 If there happen any Misunderstanding, or ill-grounded Suspicion and Mislike between thee and another, endeavour as soon as ever thou canst, and before it have gone too far, to set all right again: Either thy self by a frank Openness in Conversation; or by a Friend, that may set the Matter in a true Light between you.

1538 Live so as to be noted for speaking and acting with Truth to the utmost Exactness. Never counterfeit (when thou wouldest be taken to be in earnest) so much as a Look, Posture, Gesture, or Word: For be assured, Truth and Nature will set thee out infinitely better than Affectation and Artifice.

1539 Keep Company with Men of Reputation for Honesty, Wisdom, Virtue, Ingenuity. Thou wilt improve thy self by such, and wilt be thought to be such thy self. If thou makest thy self a Companion of those that are any ways scandalous, their Faults will stick upon thee, though thou shouldest possibly not be guilty of them.

1540 Keep not House in so sparing a manner, as to pinch the Bellies of thy Servants. It's not only an uncomfortable manner of Life, but un-

profitable also: For they will waste and spoil all they can by way of Revenge; and will work as untowardly, and as little as they possibly can; and some have I known, that by so doing have wasted their Patrimony.

1541 If thou findest any Delight in writing, go on; but in hope to please and gratify others, I would not have thee black the End of a Quill; for long Experience hath taught me, that Builders always, and Writers for the most part, spend their Time, Pains and Money, in the Purchase of Reproof and Censure from envious Contemporaries, and self-conceited Posterity.

1542 Resolve to thrust thy self forward in Company, and live uprightly and well in spite of those that live ill, whose Vice set against thy Virtue will render it the more excellent; and thou wilt have inward Joy, to see thy Virtue hath won the Victory in the Combat: Thou persisting in thy Goodness, in the midst of their Naughtiness.

1543 Submit freely to the Divine Disposition and Providence. Assure thy self thou wilt gain nothing by Contumacy; for submit thou must, whether thou wilt or no. And those Providences that are not according to thy Desire will gall thee the more, because of the Unquietness and Impatience of thy Mind under them.

1544 In Presence of great Men speak but little, and speak only what thou positively knowest, and upon good Occasion. It might be good to premeditate and think before-hand (where it well can be done) what thou meanest to say; and what Objections may be made against it; and then do it boldly, and in handsome Order.

1545 Whatever matter inwardly troubles thee, by no means in Word, Countenance, or Carriage, shew the same outwardly, and then no Advantage can

can be taken against thee: Besides, keeping silence gains time to bethink thee how to behave thy self; whereas, if a thing be once out and known, it's too late to recal or remedy it.

1546 I earnestly advise thee not to lay Prudence by, when thou takest up Raillery and Jest; tho' they may be agreeable to some who are not touched, yet they usually offend more than they please. One shall often see this sort of Wits among themselves begin in Jest, and play like Puppies, and soon end in earnest and quarrel.

1547 Suffer not thy self to be dazzled with the Favour of great Persons: And, if thou wilt take my Advice, never rely too much on their Friendship. Thou canst not fly high and safe with borrowed Wings. Nothing is more unconstant than Fortune: And Men have not always the same Inclinations.

1548 Aim at a mean, middle Fortune; since of all the different Conditions of Men, this is the most happy and most desirable: A Man lives in it with more Tranquility, and is less exposed to danger, than in any other State. An high Pitch of Fortune is attended with a thousand Vexations, Dangers and Sufferings.

1549 Be very wary in giving Advice to a Friend in matters of great Moment; and more especially if it be not wholly to his liking: For if it prove well, it was no more than he would have done for thee; and so thou meritest no great Thanks: But if it happen wrong, he may probably be out of Humour, and look upon thee either as a weak Man, or else a false Friend.

1550 Follow the best Patterns, and be happy: But do nothing by bare Imitation, for that's the right way to become a silly Fellow, and an Hypocrite. Let all thy Actions proceed from vital

Principles of Reason and Generosity in thy self; and when thou seest rare Examples, let them serve thee only to awaken and rouse thy innate Virtue.

1551 Keep not a great Family. All that accrues to a Master by the Greatness of his Family, is the Increase of his Care in the Regimen of it; a great deal of Vigilance and Circumspection being required to keep it in tolerable Order: And if it be not so kept, thy House becomes a Wilderness, and thy self a Prey to the Beasts thou feedest.

1552 Regard not so much what the World thinks of thee, as what thou thinkest of thy self: Yet the Approbation of wise Men, though it shou'd not puff thee up, ought to encourage thee. And he that rejects all the Testimony of others, doth not so much express the vile Opinion he hath of himself, as the Contempt wherein he holds his Neighbours.

1553 That thou mayst preserve thy self from the Passion of Anger, avoid all Occasions that may be likely to inflame thee; and learn to grow callous, so as not to feel ordinary Injuries, nor the Speech of the People. Resolve, whatever happens, thou wilt not be angry to day: Get into a Custom of watching thy self, and considering whether thy Thoughts are running.

1554 When one is relating any thing, interrupt him not, unless there be great reason for it: Don't say, No, it was not thus; but I'll tell you: You leave out the best Part of it, &c. In good Manners thou oughtest to suffer him to go his own way and pace; and at last, if it be of Concernment, thou mayst civilly set the matter right.

1555 If thy Friend be in want, don't carry him to the Tavern, where thou treatest thy self as much

as him, and entailest Thirst and Head-ach upon him the next Morning. To treat a poor Wretch with a Bottle of Burgundy, or fill his Snuff-box, is like giving a fine Pair of Laced Ruffles to a Man that wants a Shirt to his Back. If thou meanest any thing, put something into his Pocket.

1556 In Conversation, when it groweth something warm, if thou thinkest fitting to interpose, do it without the civil Ceremony of asking leave, else thou hindereest the Discourse from being understood, and makest what is said to be misinterpreted; whence many unnecessary Arguings and confused Tattles arise before the Matter can be cleared.

1557 Be not magisterial in thy Dictates, nor pertinaciously contentious in ordinary Discourse for thy Opinion; no, nor even a Truth of small Consequence. If thou thinkest good, declare thy Reasons; if they be not accepted, be quiet, and let them alone. Thou art not bound to convert all the World to Truth.

1558 Repeat not the same thing frequently. If the Company hearken not to thee, let them chuse: Suppose it thy own Fault, who speakest either too low, or what they think deserves not their Attention: And if they understand it not, blame thy self, who either speakest not clearly, or accommodatest not thy self to the Auditory.

1559 Let the Custom of the Times be what it will, suffer no Man to lead or laugh thee into Vice or Folly: Therefore vigilantly avoid Oaths, idle Words, vile Expressions, foul Proverbs; all things tending to Prophaneness, Immorality, Obscenity, Buffoonry, Rusticity, and whatsoever is unfit to be uttered in the Presence of ingenious, well-bred, worthy Gentlemen.

1560 In Conversations of Kindness, take care that thy Tongue and Judgment walk together, accompanying thy Discourse with such Gestures, Actions and Countenances, as are expressive of the same Will and Affections; giving to know, in short, the Causes that induce thee to love, and honour, and to think thy self obliged.

1561 If it so happen, that thou art so tied up to Business, that thou canst neither break it off, nor loosen it, imagine those Shackles upon thy Mind to be Irons upon thy Legs; they are troublesome at first; but when there is no Remedy but Patience, Custom will make them easy to thee, and Necessity will give Courage to endure them.

1562 To avoid the Terrors of Death, we must banish Melancholly: To shake off that, we must not give place to unsatiable Appetites: To abandon these, we must take heed of false and envious Companions: And to eschew these too, we must content our selves with our own Estate. All the which rightly performed, we shall easily attain to Joy and sweet Content.

1563 Think frequently of thy latter End. There must come a sad Day. 'Tis a great and fatal Error to place Death at a long Distance off, since great Part of it is gone even now, and it brushes us as it glides along. All our past Life being in the Arms of Death already, which gradually devours each Day, each Hour, each Minute and Moment.

1564 Whatever thou undertakest, do it thoroughly, and as well as thou canst, or is needful at first, without unnecessary Stops and Interruptions. If our large Writers had written negligently, and only by Fits and Starts at first, they could never have left behind them so many *Folios* apiece. Some Men are said to have written more Books, than

than most Men have ever read in their whole Lives.

1565 Thou mayst as well expect to grow stronger by always eating, as wiser by always reading. Too much overcharges Nature, and turns more into Disease than Nourishment. 'Tis Thought and Digestion which makes Books serviceable, and gives Health and Vigor to the Mind.

1566 'Twere a fine Attainment, if thou couldest get the Art and Skill of living peaceably with unquiet and perverse Men, with disorderly and contradictory Persons. But it's no difficult or great Matter to converse with the Good, and such as are of a kind Disposition; for that is naturally pleasing to all: and every one delighteth most in those that agree with him.

1567 In thy Study of Men, to discern their Spirit, and dive into their Hearts; to find out their way of thinking, and learn their greatest Weaknesses; thou must observe their natural and sudden Motions and Airs, that slip from them without their notice. That way thou mayst discover the true Bent of the Soul, the Heart having no time to guard it self, and put on a Disguise.

1568 Think not that the Sovereign Stamp of human Nature is imprinted on thee, and that from it all others must take their Rule; and that all Proceedings which are not like thine, are imprudent and faulty. Canst thou think all Men were Fools or Knaves before thou wast born, to give Advice and Example? Or dost thou believe all People are so now, that never heard of thee, and cannot have thy Assistance?

1569 Learn to correct Faults in thy self, by seeing how uncomely they appear in others. Who can but think what a nasty Beast he is in his Drunkenness, that hath observed how noisom it hath

made another? And why shouldest thou be so befuddledly blind, as to conceit others should not spy those Spots and Vices in thee, which thou canst see in others?

1570 When thou talkest with any, gaze not upon him, as if thou wert taking his Picture; that shews Impudence: Nor fix thy Eye constantly on any one Object; that betokens Amazedness: Nor let thy Eyes wander all about; it looks as though thou wert thinking of something else: Nor turn thy Eyes one way, while thy Face sets another; it signifies either ill Craft, or else Sheepishness.

1571 Whisper not with any in Company, nor talk in a Language they understand not; for the rest will suppose thou talkest of them: But if thou hast any private Business, take thy Friend aside after thou hast asked leave; and when none is earnest in Discourse, or in the middle of a Narration. And when you two talk together, eye no Man of the Company.

1572 When thou hast any thing to obtain of a present Dispatch, thou mayst entertain and amuse the Party with whom thou hast to deal with some other Discourse, that he be not too much awake to make Objections. The like Surprize may be made by moving things when the Party is in haste, and cannot stay to consider advisedly of what is moved.

1573 Attempt the Mortification of Anger, first for a Day, resolving that Day not at all to be angry, let the Provocation be almost what it will. And to be watchful and observant for one Day is no great Trouble. But then, after one Day's Watchfulness, it will be as easy to watch two Days, as at first it was to watch one Day: And so thou mayst increase, till it becomes easy and habitual.

1574 Of all good Qualities, from the beginning accustom a Child to speak the very precise Truth: and when he hath committed any little Fault, do not affright him into Lying, and silly Excuses, (which Servants commonly teach them): But by Mildness and Security from chiding, at the first begget in him the Courage of confessing his Faults. Great Actions of Honour and Justice depend upon Veracity.

1575 To find out the secret Passages of a Man's Nature, talk not so much to him, as to his Man: his Chamber-actions may discover more than his Appearance in publick: For there being just himself, not awed by Respect and Company, he spreads himself open, and gives a discerning Eye a clearer and plainer View of him, than when he is upon his guard in the Sight of Men.

1576 Have not much to do with great Persons; for if thou serveest them never so much, they'll count upon it that thou doest no more than thy Duty, and will gratify thee with perhaps a Nod or a Smile: But if after all thy Service they should take any thing ill from thee, they will ruin thee: And so the Profit is like to be but little, and the Hazard great.

1577 Endeavour to be patient in bearing with the Defects and Infirmities of others, of what sort soever they be; for thou thy self hast many things which must be suffered by others. If thou canst not make thy self such an one as thou wouldest, how canst thou expect to have another in all things to thy liking? We would willingly have others perfect, and yet we mend not our selves.

1578 If impatiently thou frettest and vexest at thy Wrongs, the Hurt which thou doest thy self is more than that which thy Enemy can do unto thee: And thou addest new Strength to him, when thou

thou complaineſt of him. Nothing contributes more to his Satisfaction, nor renders him more ſcornful and insolent, than to ſee thou art not able to endure the Miſchief he hath done thee. So that (to ſpeak properly) by diſcovering to him thy Weakneſs, thou thy ſelf, art the Occaſion of thy Trouble.

1579 Let not thy Curioſity entice thee to an Inſpection into thy future Fortune, ſince ſuch Inquiſitivenefs was never answered with good Succeſs; the World (like a Lottery) affording Multitudes of Croſſes for one Prize; which reduced all into a Sum, muſt of neceſſity render the Remainder of Life tedious, in removing preſent Felicities, to make room for the Contemplation of future Miſeries.

1580 Judge and value thy ſelf by thine own Conſcience, and not by others Opinions; and then thou needeſt not care for Ignominy. If thou art wiſe, thou wilt take delight even in an ill Opinion that is gotten by doing well. 'Tis Oſtentation and not Virtue, when a Man will have his good Deeds publiſhed: And 'tis not enough to be Juſt, where there is Honour to be gotten by it; but to continue ſo, in defiance of Injury and Defamation.

1581 Uſe not thy ſelf to delight in ſumptuous Entertainments: By the frequent Uſe and Ingurgitation of them, thou wilt have thy Palate ſo ſurged and imbued, and thy Stomach ſo oppreſſed and weakened, that thou wilt neither reliſh nor ſwallow thy Meats and Drinks with pleaſure, comparable to that which a ſober Man receives, whoſe Guſt is ſincere, and Appetite ſtrong.

1582 Hearken not to Whiſperers. 'Tis common to ſay, Do not you tell you had it from me; if you do, I'll deny it, and never tell you any thing

thing again. By which means Friends are set together by the Ears, and the Informer slips his Neck out of the Collar. But see that thou admit of no Stories upon these Terms; for it's an unjust thing to believe in private, and be angry openly.

1583 When any one presseth thee with a new Argument against thy former Opinion, thou oughtest to think, that what thou canst not answer at present, thou mayst upon further Consideration: or if thou canst not, another can. For to believe all Likelihooods that a Man cannot confute, is great Simplicity, and tends to make us unsettled in our Judgments, and light-headed.

1584 Flatter not thy self with the Hopes of long Life; 'twill be apt to make thee too fond of this World: When thou expectest to live so long in it, 'twill weaken the Hopes and Fears of the next World, by removing it to too great a Distance from thee: 'Twill encourage thee to live in Sin, because thou thinkest thou hast time enough before thee to indulge thy Lusts, and to repent of thy Sins, and make thy Peace with God before thou diest.

1585 In Discourses about indifferent things, never gainsay what another speaks, except thou beest concerned therein, or thy Opinion be required thereupon; and then speak with as much Gentleness and Civility as thou art able. And if ever thou art brought to a Dispute, let it be carried on by Strength of Argument, and not by Force of Passion; much less by Contempt or Injury.

1586 Let the Morning and Noon of thy Life be spent in acquiring Virtue, Honour, Knowledge, and good Humour. And so in the Evening thou wilt have no reason to complain of the Loss of Youth, Strength and Beauty. Time will do thee no other Injury, than it does a Tree, when it changes

changes its Blossoms into Fruit; or than it does Statues, Medals, and Pictures, whose Price and Value it enhances by their Antiquity.

1587 In the Evils of Life, never take more to thy share than are really thine own. Decline if thou canst an Evil even lying in thy Way, as thou wouldest do a Bustle or a Fray, by passing on the other Side of the Street. Never split upon a Rock or Shelf, if thou hast Sea-room enough: And as a little Distance of Place, so a little Distance of Time may serve thy Turn, to make thee reckon such Evils none at all.

1588 In relating any thing, go not off to pick up needless Circumstances; nor clap in Parentheses, that might better have been spared: Nor make unnecessary Pauses and Stops, which give an ungrateful Check to the Auditors Expectation. But deliver the Matter plainly, freely, and properly, without Conceitedness, Bashfulness, Impudence or Flattery; and then regard it not, if thou art censured.

1589 In Conversation, endeavour to be even, easy and agreeable: This is more acceptable than to use Conceits and Points of Wit, which unless they very naturally fall in of themselves, and that not too often neither, are disliked in good and sensible Company; because they shew Affectation and Pertness, and keep out useful Discourse; and turn all into boyish Sporting, and nauseous Ridicule.

1590 Endeavour to keep a fair, and yet an honest Reputation with all Men. With Superiors be humble and compliant, but not low and flattering: With Inferiors courteous and fair spoken; not over familiar, nor surly. No body is willing to own him, that is out of the good Opinion of the World.

1591 Converse

1591 Converse not with those that are known to be vicious; if thou dost, 'twill sully thy Character, because we see that all Persons affect such as are like themselves, and those that they may make such. And if thou art not such, thou either condemnest them for being different, or art condemned by them because of thy difference: And thou wilt find the same Censure passed upon thee, by all that make Judgment of thee.

1592 If thou wouldest secure to thee Observance; thy best way is, not to insist too violently upon it. For Pride is a most unfortunate Vice. A proud Man is so far from making himself great by his haughtiness and contemptuous Part, that he is usually punished with neglect for it. And that Disdain with which he treats others, is returned more justly upon himself.

1593 Use not over much ceremony and cringing; it's frequently supposed to proceed not from a Man's Breeding nor Humility, but from a Conscioufness of Meanness; and others are willing to allow him so much Sense, as to be a competent Judge of his own Inconsiderableness: And if he confess himself contemptible by his Carriage, they think it but just to treat him accordingly.

1594 Expect Troubles before they come: That is the way to prevent them where 'tis possible; and where 'tis not, yet it helps us to Patience and Resolution when they come: 'Twill make us wise, and teach us Lessons of Meekness and Moderation, before we have occasion to use it; so that we need not then begin to learn, when the present and imminent Pressure render the Lessons more difficult.

1595 Take care that thou growest not vain-glorious; and set not thy Heart too much upon Reputation. Thou oughtest indeed to use all Fidelity

delity and Honesty, and see it be not lost by any Default of thine: But if notwithstanding thy Reputation be soiled, as it may easily be, because it is in the keeping of the People; then patiently bear it; and content thy self with the Serenity of thy own Conscience.

1596 If thou comest as a Stranger to inhabit, use all sweetness of demeanor, and that will speak for thee. Though thou art a Stranger in thy Arrival, yet be a Familiar in thy Behaviour. The way to obtain a Freedom is to be free: But there must be punctual care of the first Demeanor, that thou mayst continue on something like it: And be sure discover nothing, which thou mayst be sorry for afterwards.

1597 When thou hast prevailed over those that were at Difference with thee; then be thou at that time most suspicious of their Plots. For Conquest embitters thy Adversary more, and sets him upon the Project of Mischief, and gives an Appetite to his Malice; and then he would not scruple at any Revenge. Have a care at such a Time thou growest not too secure and supine, and give advantage that way.

1598 Give no Entertainments to the Beginnings, the first Motions and secret Whispers of the Spirit of Impurity. For if thou resolutely shuttest it out it dies: If thou permit the Furnace to breathe, it smoaks, and flames out at any vent; it will rage to the Consumption of the whole. This Cockatrice is easiest crushed in the Shell; but if it grows, it turns to a Serpent, a Dragon, a Devil.

1599 If thou wouldest secure a contented Spirit, thou must measure thy Desires by thy Fortune and Condition; not thy Fortune by thy Desires; that is to be governed by thy Needs, not

by thy Fancy; by Nature, not by evil Customs, and ambitious Principles, Pride and Gluttony; which adulterate Nature, make our Diet healthless, our Appetites unsatisfiable, and our Taste fantastick, and our whole Life uncomfortable.

1600 Sometimes cast thine Eye upon those that have more than thou: There thou mayst see that they are as far from Content, as those that have nothing at all. From whence thou art to conclude, that it is not to be found in all the World, but in our selves; and there thou mayst find it without the Abundance that they enjoy.

1601 To pretend to be perfectly easy under any great Calamity of Life, must be the Effect either of Hypocrisy, or Stupidity. However, though it be not in thy Power to make an Affliction no Affliction, yet it certainly is in thy Power to take off the Edge of it; by a steady View of those divine Joys that are prepared for us in another State; which shall shortly begin, and never end.

1602 Suffer not such Kindnesses to be fastened upon thee, as thou canst be very well without. They are needless Debts, yet must be paid; and perhaps with Interest too. Therefore prudently and handsomely shift off all such: But if thou dost it not civilly, thou wilt be thought rude, and wilt give displeasure, for as much as thou dost as it were clownishly say, Thou carest for none of their kindness.

1603 Whether young or old, think it not too soon or too late to turn over the Leaves of thy past Life; and be sure to fold down, where any Passage of it may affect thee: And bestow thy remainder of Time in correcting all Faults in thy future Conduct, be it in relation either to this or the next Life. And what thou wouldest do, if it

were

were to be done again, be sure to do as long as thou livest, upon the like Occasions.

1604 If any in Company with thee be angry, carry not on the Squabble, but labour to pacify him with civil, plausible Language, to the Satisfaction of those that are present: If that will not do, say little. But be sure to make no mean Compliances, for those will render thee little, and will give him leave to be insolent: And if thou layest thy Neck down, he will presently have his Foot on it.

1605 When thou beginnest to relate some merry Conceit, don't say, I'll tell you the prettiest Jest you ever heard in your Life. No; the Art is, to raise no manner of Expectation, but let the Matter break out at last in some odd Event or Expression, that could not be guessed at before-hand, and that will occasion a sudden Surprize, and be grateful to all the Hearers.

1606 When thou hast resolved what to Study; advise what are the best Books on that Subject, and procure them: as for indifferent ones, I would not have thee throw away any Time or Pains on them, if thou canst get better. A few Books well chosen, and well made use of, will be more profitable to thee, than a great confused *Alexandrian* Library.

1607 Let thy Studies be not so much upon the pleasant and ornamental Parts of Learning, as the useful, such as may enrich thy Thoughts, inform thy Judgment, regulate thy Life, and fit thee up for thy Station and Business. A Man may be a good Divine, Physician, or Civilian, and yet may not be very good at a Copy of Verses, or a Mathematical Demonstration.

1608 If thou hast done an Injury, rather own than defend it: One way thou dost right, and gaineft forgiveness; the other thou doublest the wrong, and reckoning. Some oppose Honour, to Submission; but it can be no true Honour, to maintain what is dishonourable to do: To confess a Fault that is none, out of fear, is indeed mean; but not to be afraid of standing in one, is brutish.

1609 Common Prudence forbids all Men to continue in a consumptive Condition, without absolute Necessity: And therefore much better it is (though it may give occasion of Discourse to the People) to slack Sail betimes, by a Reduction of Expence, than to be dishonoured totally at last by a Ruin, which might have been prevented by a Resolution maturely taken.

1610 In chusing of a Friend, pick out such an one, to whom nothing is more in esteem, than Candor, Simplicity, and Verity, and who is not morose, querulous, and murmuring at all things; but is full of Complacency, Alacrity, and pleasant Hopes; that so his Conversation may not sour, but sweeten the Occurrences of Life. But after all, it's almost as easy to find a Diamond, as such an one.

1611 I advise thee to get some little insight into the Law, just so far as to know those things that concern common Life. For want of this, many Gentlemen have mightily suffered in their Estates, and become a Prey to their Solicitors and Agents. Nor indeed is he capable to bear any Rule or Office in Town or Country, who is utterly unacquainted with *John a Stiles*, and *John an Oakes*.

1612 When-

1612 Whensoever thou hast a Favour to ask; endeavour to nick the Time; as for Instance, at the Conclusion of a good Meal, or some other Refreshment that hath brought in good Humour. Days of rejoycing are Days of Favours, because the Joy within spreads itself abroad. But present not thy self, when thou seest another denyed; seeing then their Fear of saying No is surmounted. When there is a Melancholly within Doors, Discontent, or Anger, then nothing is to be done.

1613 In the Discharge of thy Places, set before thee the best Examples; for those are a Globe of Precepts: And after a time, set before thee thine own Management, and examine thy self strictly whether thou didst not best at first. Neglect not also Examples of those that have carried themselves ill in the same, or like Places; not to set off thy self by taxing their Miscarriages, but to direct thy self what to avoid.

1614 If thou askest and enquirest of thy Company, thou shalt both receive much Learning, and give much Content; especially if thy Questions are addressed to such, whose skill lieth in that whereof thou demandest Satisfaction. For then thou offerest them a fit Occasion to please themselves in speaking; and thou gainest Knowledge thy self, by being possessed of their Conceptions. And therefore it's most adviseable for thee, to frequent the Company of those, who have more knowledge than thy self.

1615 Because all Men are apt to flatter themselves, it's a most perillous Thing to entertain the Addition of other Mens Praises. Therefore do not praise thy self, except thou hast a mind to be accounted a Vain-glorious Fool; neither take delight in the Praises other Men give thee, except thou really deservest them. And then receive them

them only from such as are themselves worthy and honest, and will withal warn thee of thy faults.

1616 One principal End of giving being to oblige the Receiver to thy Self and Interest; thou shouldest neither too much undervalue, nor extol thy gift, but rather of the two diminish and excuse when thou givest; seeming pleas'd that so small a Matter should in such stead, and was so well plac'd and accepted; that thou shouldest be ready to do greater Service upon occasion. But when thou receivest a Favour, thou shouldest rather augment it.

1617 Be not too earnest in thy Requests: He that denieth thee will be apt to suspect thou takest it for an Injury, and hatest him; and that will make him turn thy Enemy. But if thou beest denied, be sure not to shew such Resentment, as he may suspect thou intendest him any harm. Rather seem to be content with any slender Shew of Reason he gives thee; So thou mayst possibly obtain, if not this, yet some other Favour.

1618 Instead of labouring in nice Learning and intricate Sciences; instead of trifling away precious Time upon the Secrets of Nature, or Mysteries of State; do thou embrace only that which is really and substantially good for thy self. Let thy Pains be, to moderate thy Hopes and Fears, to direct and regulate thy Passions, to bear all Injuries of Fortune or Men, and to attain the Art of Contentment: And then thou hast not much more to wish for.

1619 In all Designs that require not sudden Execution, take mature Deliberation, and weigh the Convenients with the Inconvenients; and then resolve: after which, neither delay the Execution, for thou knowest not what an Hour may bring forth;

forth; nor bewray thy Intention. For he that discovers himself before he hath made himself Master of the Design, lays himself open to Miscarriage, and makes himself Prisoner to his own Tongue.

1620 If thou wouldest make two Friends entire thou needest but plot to make one suffer for the others sake; for this is always seen in a worthy Mind, that it grieves more at the Trouble of a Friend, than it can do for its self. Men often know in themselves how to manage and bear it; but to entertain it in another, they are uncertain how it may work. Thus Fear troubleth Love, and sends it to a nearer Search and Pity.

1621 Have a care how thou engagest thy self in Partnership with Men that are too mighty for thee: For in unequal Alliances, the Weak lie at the Mercy of the Powerful; and no Remedy but Patience. And when in Conclusion thou comest to cast up the Profit and Loss of the Affair, what betwixt Force, Interest, and good Manners, thou wilt scape well if thou canst but get off at last, with thy Labour for thy Pains.

1622 Always take the most pleasant Handle of a dubious Event; at least, side with Hopes. For why should we call in supernumerary Ills, and antedate those Sufferings which we shall too soon undergo; and by that means destroy the Happiness of the present Time, with superfluous Fears of Futurity? I can't persuade my self, 'tis any part of Wisdom to be miserable to Day, because I may be so sometime or other.

1623 Be charitable: 'Tis certainly a most generous and enlivening Pleasure, which results from a seasonable Liberality. When thou seest a Man struggling with want, his very Spirit as well as Body stooping under a Pressure; if thou then relievest

lievest him, the human Nature within thee, which is common to you both, does by a kind of Sympatherick Motion, exult and raise up itself.

1624 *Pythagoras* admonishes us, not to shake Hands with too many: Nor with a popular kind of Easiness, embrace every Acquaintance that occurs; since much to the over-balance of its Benefits, it carries with it a Thousand Mischiefs, and continually breeds Anxieties in the Mind, by sympathizing with them in their several Calamities, which thou must do, or transgress the Rules of Friendship.

1625 Set not thy Heart upon Pastimes. The passing off of our Time thus, represents the Usance of those wise and very considerable sort of People, who think they were born for nothing; and cannot have a better account of their Lives, than to let them run out, and slide away; to pass them over, and to baulk them, and to shun them, as a Thing of weary, troublesome, and contemptible Quality.

1626 Tell not (especially where thou art not well known) an improbable Truth. If thou shouldest use strong Affirmations, and the Hearers happen not to believe thee, thou'lt come off but scurvily: For they'll think either that thou believest it not thy self, and so intendest to put upon them; which they cannot but resent ill, as supposing them Fools; or if they think thou dost believe it thy self; they will question thy Sense, and secretly despise thee.

1627 'Twill be highly necessary for thee to leave the World, by retirement from Business in old Age, before thou beest torn from it; and to acquaint thy self with another World, before thou passest into it for ever. Certainly it requires some Time to prepare the Soul for Death and Judgment:

meut: And that Man will be very unfit for either, who is carried from the Entanglement of secular Cares to the Tribunal of God.

1628 Let not the Ill-nature or Anger of others raise up any Commotions in thee. They may exasperate Fools; but if thou art a wise Man, thou wilt keep Passion under, and subject all to Reason, and govern thy self by Wisdom; and so thou wilt live serene and happy even amidst Storms, Quarrels, and Brawls.

1629 In chusing Associates or Friends, have a good Regard to Equality of Age. In my Opinion, Disparity of Age seems a greater Obstacle to an intimate Friendship, than Inequality of Fortune: For the Humours, Business and Diversions of young and old are generally very different: So that if they use a full Freedom, and let their proper Inclinations strike out, they will displease; and if they are baulked, they will cause Uneasiness.

1630 In selling an House, or any other thing (let the way of the World be what it will) do not thou deceive the Buyer, by speaking what is true in a Sense not understood by him; for thou wouldst thus be a Liar and a Thief: For in bargaining, thou art to avoid not only what is directly false, but that also which deceiveth; otherwise thou sellest one thing, and deliverest another.

1631 Take care not to offend a Man of eminent Quality, and one who has an Advantage over thee; but take more care not to have any Difference with any whom he accounts his Friend. He may happily conceive, that it argues a certain Meanness of Spirit to revenge himself; but he thinks as well his Honour as his Duty engages him to take Satisfaction for the Affront done his Friend.

1632 If thou art in Favour with thy Prince, employ thy Credit and Interest to oblige as many People

People as thou canst, and make not thy Advantage of his Countenance to injure any one. Endeavour prudently to manage thy good Fortune so, as that all thy Friends may be obliged to look on it as their own. In fine, give all Persons occasion to congratulate thy being so highly in Favour with him, who can do so much for you all.

1633 When thou art question'd strictly and severely, and hast no mind to give a resolving Answer, bethink thy self of some Interrogatives also, by which thou may'st rival the others, and either procure Forbearance, or draw them into an equal Hazard with thy self. Christ did thus to the Priests, *Matt. xxi. 24.* This may be the easier done, if thou gueest before-hand what will be ask'd; for then thou mayst prepare thy self.

1634 Strive not much to gain the Affection of the common People. Assure thy self, they will never forego the least of their Profit for thy Benefit. They value themselves, as tho' all Men were oblig'd to augment and better their Degree. The best way is to deny them at first, while their Desires are modest; for if thou once grantest, thou must never after refuse; and endeavouring to satisfy them, is giving Drink to a dropical Person.

1635 In loving God, thou must not hate thy Neighbour. The Observation of the Second Table of the Decalogue must be joined with our care of keeping the first. He keepeth no Commandment truly, that wilfully breaketh one.

1636 Thou art not to presume to give thy Advice unask'd to any, unless it be to Familiars, and those that are committed to thy Inspection; and Strangers that are involv'd in Dangers, and cannot tell how to extricate themselves: for 'tis an extolling thy own Wisdom, and upbraiding them with Imprudence in conducting their Affairs, and an Ar-

gument that thou art conceited, and lovest to intermeddle with other Mens Business.

1637 If thou would'st receive, 'tis required at least that thou should'st ask: If thou scornest to ask, it implies thou would'st take it as a Debt, not as a Bounty, and so wilt not be thankful. If thou art afraid to ask, it implies, either thou desirest an unfit thing, or thou believest him unjust, and will not do thy Merit right. Again, if thou art ashamed to ask, it implies, either thou art of a poor sneaking Spirit, or thou knowest thy self unworthy to receive.

1638 If thou would'st comfort thy Friend, thou oughtest not at first to urge his troubled Mind to forget its Pain, but rather to persuade to moderate it: For at the beginning, the Mind receiveth more comfort in debating the Misery, than in speaking of the Remedy: And therefore while Sorrows are green, the best way is to defer Reasons and Comforts, until Time have made them more fit to receive Consolation. The sovereign Remedies for a grieved Heart, are Moderation, Time and Forgetfulness.

1639 In the matter of Reading, I would have thee fix upon some particular Authors, and make them thy own. If thou art every where, thou wilt be no where; but like a Man that spends his Life in Travel, he has many Hosts, but few Friends; which is the very Condition of him that skips from one Book to another; the Variety does but disturb his Head; and for want of digesting, it turns to Corruption instead of Nourishment.

1640 Out of the Books thou readest, extract what thou likest; and then single out some Particular from the rest for that Day's Meditation. So long as the Meat lies whole upon the Stomach, it is a Burthen to us; but upon Concoction, it passeth into Strength and Blood. And so it fares with our Studies; so long

long as they lie whole, they pass into the Memory without affecting the Understanding and Affections: But upon Meditation they become our own, and supply us with Strength and Virtue.

1641 Take heed of a fowre Loathing of thy self, for in time it will breed a Dislike of thy Duty too, and spoil thy Appetite to any thing that is good. While thou art inordinately troubled, that thou canst not do as thou would'st, thou wilt not do what thou canst; and in a multitude of confused Desires after a better Condition, thou wilt waste the time (which ought to be laid out in doing thy best) in thy present State.

1642 If thou dost indeed believe that thy Safety and Happiness depend upon God, then serve him in good earnest: But if thou thinkest this depends upon the World, the Flesh and the Devil, then serve those. If thou really thinkest that Virtue and Religion are the most solid and stable Treasure, then strive sincerely and vigorously to possess thy self of them. But if thou thinkest that Ease and Pleasure of the Body, Respect, and Pomp, and State, are the Portion and Sovereign Good of Man; then devote and offer up thy self to those.

1643 After our greatest Care and Caution, a great many things will be hastily done and said, which we cannot reconcile with the Rules of exact Decency and strict Virtue. But if thou frequently callest thy self to account, and observe all those Defects (which it may be other Men are never sensible of) thou wilt attain an habitual Caution and Watchfulness, and improve into great Exactness of Conversation, and all the Graces and Beauties of Virtue.

1644 To be charitable in thy Life-time is much more commendable, than to be so at thy Death: For Death-bed Charity is something like Death-bed

bed Repentance. The Motive commonly to this latter is, that we can now sin no longer, nor take any delight in those evil Courses we have hitherto followed. And the Motive to the former is commonly, (or however is construed so) that we can keep what we have no longer; and so we are rather liberal of another Man's Goods than our own.

1645 If any one hath performed a friendly Office to thee, and thou desirest to make his Friendship sure to thee, often remember it to him, and attribute it to his kind Nature, full of Affection and Courtesy. This he will the sooner believe, because every one being deceived with the Love of himself, very easily persuades himself thereof, and rejoyceth that another believeth he possesseth those Perfections and Qualities, that may make him esteemed and beloved.

1646 Assure thy self, there is nothing more opposite to true Prudence, than that Maxim which directs us to do evil to those, of whom we have received any; so to frighten others, and to make them know by Experience, that they shall not be more gently treated, if they attack thee. It is much more easy to acquire many Friends by Meekness, and an Observance of Decorum, than to endeavour to preserve some by Fear.

1647 Open not thy Soul to Avarice, unless thou resolvest to lead a vexatious and miserable Life when others rejoyce. If thou hearkenest to that cursed Passion, it will make thee endure all the Inconveniencies of Poverty, in the midst of thy Gold and Silver; and thou wilt not so much live as languish. The Condition of a covetous Person is so unhappy, that the greatest Mischief thou canst wish him is, that he should live long.

1648 In Business, take the Assistance of a Friend; it's most useful to form the Understanding, and secure

cure the Steadiness of the Conduct. In Matters of Moment, our Hopes and Fears are commonly ill ballanced. A Man is apt to be too eagerly engaged, to make just Remarks upon the Progress and Probability of things. Nothing so proper as a judicious Friend in such a Case, to temper the Spirit, and moderate the Pursuit; to give the Signal for Action, to press the Advantage, and strike the critical Minute.

1649 To preserve thy self fresh and acceptable to Society, let not thy self loose, so as to create any Satiety or Surfeit; but leave them as near as thou canst in Appetite or Desire. Therefore stay not too long; and it may not be amiss to make some sudden and unexpected Departures: Those that like thee, will after this continue desirous of enjoying thee again.

1650 Take but a few into Bosom Friendship; but yet keep up a general Kindness for most Persons: Such an one as grovels not into a mean-spirited weak Compliance to every body's Humour, which will fill thy Life with unspeakable Uneasinesses; but such an one as may be plausible enough, and yet may teach Distance where it is due, and keep up Respect. Thou art not bound to be a direct Slave where-ever thou offereest common Friendship.

1651 Study and endeavour for the best and usefulest things: If thou spendest thy Time, and layest out thy Pains in the Purchase of Trifles, thou wilt be like the Merchant that made a Voyage to Mount *Ætna* to fetch Ashes, which being exposed to the Wind were all lost in his Return.

1652 Avoid being false Witness against thy Neighbour, as the most vile and villainous thing in the World. The Injury that is done to a Person's Reputation, by telling and publishing a scandalous Lye of him, is irreparable: For, suppose the Liar should

have the Grace to recant, which seldom happens; yet some will still believe him, not knowing any thing of his Recantation. And when once an ill Report is gone far, it cannot be stopp'd, nor traced to its first Author.

1653 Endeavour to make Peace among thy Neighbours, it is a worthy and reputable Action. This will bring greater and juster Commendations to thee, and more Benefit to those with whom thou conversest, than Wit or Learning, or any of those so much admir'd Accomplishments. But I would have thee be aware, that this must be done with all imaginable Dexterity, Prudence and Justice; otherwise thou mayst run thy self into a Quarrel, and perhaps get Blows from both.

1654 When thou givest to the Neccessitous, do it without a Design to get the Praise of Men, and do it in Mercy; that is, out of a true Sense of the Calamity of thy Brother; first feeling it in thy self in some Proportion, and then by endeavouring to ease thy self and the other of the common Calamity. Against this Rule they offend, who give Alms out of Custom, or to upbraid the Poverty of another, or to make him mercenary and oblig'd, or with any unhandsome Self-design.

1655 Be respectful and reserv'd in the Presence of thy Betters, giving to all according to their Quality their Titles of Honour; keeping Distance, speaking little, answering pertinently, not interposing without Leave or Reason; not answering to a Question that is propounded to another: And ever present to thy Superior the fairest Side of thy Discourse, of thy Temper, and of the Ceremony, as being asham'd to serve excellent Persons with any thing that is unhandsome.

1656 Towards the curing of an angry, hot Temper, use thy self daily to consider thy own Infirmities

ties and Failings. This will cause thee to make the Errors of thy Brother, or Servant, to be thy own Case; and will put thee in mind, that thou daily needest God's Pardon and thy Brother's Lenity; and so thou wilt not be apt to rage at the Levities, Mischances, Infirmities and Indiscretions of another; greater than which, thou art very frequently, and perhaps more inexcusably guilty of.

1657 Hold off from great Men, except only from such as may be of use to thee. A kind Look from my Lord will pay for abundance of Service, and perhaps thou must allow Interest into the Bargain. And after all, if the great Man take a Fancy against thee, thou art (tho' guilty of nothing) undone. A plain honest Man, that is well enough of himself, will never thrive kindly under the Shadow of the great Trees; and if they happen to fall upon him, they'll entirely crush him into nothing.

1658 If thy Company fall into it, to talk profanely, dangerously, obscenely, enviously, maliciously, passionately, or foolishly, and the Current be not like to turn to better Conversation; then if it be in thy Power to do it handsomely, quit the Room, and leave them to themselves; but if thou art bound to stay, sit by unconcern'd, and make not one of the lewd Gang; thou wert better seem dull, singular, precise, or any thing, than be a Madman, and run a-muck for Company.

1659 Make more haste to right thy Neighbour than thou didst to wrong him. True Honour will rather pay treble Damages, than justify our wronging of another. In such Controversies, it's but too common for some to say, Both are to blame, to excuse their own Unconcernedness; which is a base Neutrality. Others will say, They are both alike, and thereby involving the Injur'd with the Guilty; to mince the matter for the faulty one, or

to cover their own Partiality and Injustice to the wronged Party.

1660 In order to preserve Chastity, fly from all Occasions, Temptations, Loosenesses of Company, Balls and Revellings, undecent Mixtures of wanton Dancing, idle Talk, private Society with strange Women, Starings upon a beauteous Face, the Company of female Singers, amorous Gestures, gayish and wanton Dressings, Banquets and Wine. Some of these are usually the Prologues to Lust, and the most innocent of them can never do much good.

1661 When one is talking to thee, snatch not the Word out of his Mouth, saying, *You would say thus*; nor stop him short with, *I know your meaning without more gaping*. This I have often observ'd in some Company; but 'tis so very rude and insolent a Treatment, that it must needs disgust all that hear it. And besides that, when thou art so hasty to catch a thing before thou apprehendest it, thou art apt to run away from the Matter, and make thy self a silly, presumptuous Fellow.

1662 I charge thee, as thou wilt answer it to God and Man, that thou be none of those *Guy Fauxes*, who by the help of a dark Lanthorn, endeavour to blow up all they can reach, by raking up little Stories, carrying them to great Persons, and making such Representations as their Invention can furnish out, and their Goodness afford. But in the mean time, it's pity they don't know that they are the Devil's Favourite Sons, who is call'd the Father of Lies, and the Accuser of the Brethren.

1663 There is a Time for all Things. When thou findest Reading, Writing, Study, &c. to be *invitâ minervâ*, and tiresome to thee, lay it by. This observe also in all other things. But it may fall

fall out sometimes, when thou art weary of one thing, thou mayst find Recreation in another. When thou art quite jaded out with hard thinking and Study, thou mayst refresh thy self with Poetry or History, or else mayst relax thy Mind by some bodily Recreation.

1664 Let the Course of thy Studies be as a Journey ought to be. First, propose to thy self whither it is thou would'st go. Secondly, which is the nearest and best way thither. And, Thirdly, think of setting about it with unwearied Diligence. He that is discouraged with Difficulties mistakes his way, goes far about, or loiters, is not like to arrive very soon: And he that rambles about from one Town to another, without any determinate Design, is a Vagabond, and no Traveller.

1665 Neither Example nor Precept can be an absolute Guide of Life to thee. It must be a Knowledge and practical Judgment of thy own, that must direct thee in the Business of the World, and in the Trials and Turnings of Fate. The other indeed may assist thee in Generals, but is altogether incapable to help thee in Particulars. It's impossible any Man should leave his Successor Rules that are infallible, because he knows not how Times may alter, and Things may offer.

1666 Be not a Year in beginning a Discourse, using certain long impertinent Excuses, or Ceremonies, saying, *Pray pardon me, Sir, if I know not to deliver my self well*, and other the like troublesome, sottish Drawlings and silly Niceties; but enter readily into the matter, as much as may be with handsome Assurance: Then proceed without being troubled, even to the end, taking heed all along that thou beest not tedious, makest not many Digressions,

nor repeateft often times the fame Manner and Form of Speech.

1667 In thy Study of Men, to difcern their Spirits, to dive into their Hearts, to find out their way of thinking, to learn their Inclinations, and fearch out their greateft Weakneffes; thou fhould'ft obferve their natural and fudden Motions and Airs, that flip from them without their Notice. By thefe thou mayft often difcover the true Bent of the Soul; the Heart having no time to guard it felf, or put on a Difguife.

1668 Secrefy and Reservednefs are of infinite Ufe in Bufinefs; but many times thy Secrefy is to be conceal'd, and an Enquirer into the Matter is not rudely to be deny'd, for that breeds Jealoufy; but by prudent and courteous Diffimulation to be fenced withal, and his Thrufte dextroufly avoided and put by, rather than forcibly return'd upon him. He that is good at this Art, becomes oftentimes Mafter of his Thoughts that came to fift him.

1669 Thou wert better ferve a *Turkiſh* Gally Slavery, than plunge thy felf over Head and Ears in fuch great Debts as thou haft no likely way to get out of. It's a moſt ſad thing to be always ſtruggling with Neceffity. What can be more miſerable, than to lye at the mercy of Miſers, and Men of Law? Affure thy felf, being in Debt is the very worſt of Poverly, and will haunt and torture thee like an evil Conſcience Night and Day.

1670 As ſoon as ever thou haft, upon Deliberation, come to a full Reſolution, defer not, if Opportunity ſerves; but labour it preſently, and ſo thou'lt not fail doing of it. No Man can imagine what he can do, that ſets upon his Bufinefs with all his Heart out of hand. But Procraftination hath hinder'd more Bufinefs than all other Impediments put together.

ther. Never say, *I will do this to Morrow*, if thou canst as well do it to Day.

1671 Every Scrap of a wise Man's Time is worth saving, and filling up. If thou hast but half an Hour of broken Time, find something for it. Read, write, &c. Some Books, such as the *Spectators*, *Turkish Spy*, *Essays*, *Letters*, and all those that are divided into Sections, without mutual Dependence, may very aptly serve this Purpose. It might be convenient to contrive before-hand, and lay up in Store such little Businessses for this Use of filling up Vacancy.

1672 To do thy Friend good, and not lose him by exciting his Displeasure, I hold this a safe and plausible way, *viz.* In all Reprehensions to praise some of his Virtues, which will gently bring him to know his Vices, and then Shame will not suffer him to be angry with thee. But if it be thy hard Fate that thou must lose a Friend, thou canst not lose him in a more honourable way, than in seeking by Love to save him.

1673 If thou beest convinc'd of a Mistake, or Error in Discourse, acknowledge it fairly and freely. This ingenious way of dealing will be extremely engaging to him thou yieldest to, and will cause thee to be accounted a Man of good Nature and Sincerity, who opposeth not for the sake of Contradiction, but for the finding out and settling of Truth. Some cunning Men have set up this way of yielding, as a Trap to catch to themselves Kindness and Friendship.

1674 It will be most profitable to thee, to have seen and practised many things, and to know many Accidents which are past: Not for that they serve certainly to dispose well of the present, but for that in the different Successes, thy Understanding will
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be quickened, which doth produce and excite (in subtil and piercing Spirits) certain Seeds of Wisdom, which Nature had concealed. And so by the Multitude of Examples, in the end, Rules and Precepts follow, by means whereof the Understanding is made capable to judge.

1675 If ever thou arrivest to forty years of Age, consider it is that to which very few arrive. And since thou hast exceeded the ordinary Bounds, thou oughtest not to expect to go much farther. And having escaped the many Precipices of Death, whereinto thou hast seen so many other Men fall, thou should'st acknowledge, that so extraordinary a Fortune as that which has hitherto rescu'd thee from these eminent Perils, and kept thee alive beyond the ordinary Term of living, is not likely to continue long.

1676 Accustom not thy self to obstinate and frequent Arguings; it breaks friendly Society: For, tho' amongst Men of Judgment, even Temper, and good Manners, Profit may be made by it; yet the inherent Pride that is in most Men, much disdains to suffer their Opinions to be contradicted. And it happens to Argumentators, as it doth to Wrestlers; tho' they begin for Sport, yet he that receiveth the Fall never will leave till he have a foul Fall, and then he ever after bears a secret Malice.

1677 Let Wit serve thee rather for a Buckler to defend thy self by an handsome Reply, than a Sword to wound others, tho' with never so factious a Reproach; remembring that an acute Word cuts deeper than a sharper Weapon, and the Wound it makes is longer in curing. A Blow, that is nothing but a light Motion of the Hand, agitated by a sudden Passion, may be forgiven: But a disgraceful Speech, which is the Result of a low and base Esteem settled in the Heart, can hardly be forgotten.

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1678 Affront not a Person of high Rank, 'twill cost thee dear; for all the Submission in the World, and the most real Services thou can'st do him, will not be sufficient sometimes to dash out of his Mind the Remembrance of the Injury he supposeth thou hast done him. There is no Man but looks upon Honour, or at least some kind of Respect, due to him, and accordingly must have a great aversion to Contempt. And it's manifest, that we are more troubled to see our selves slighted, than we are rejoiced when we receive Honour.

1679 Since we are fallen into an Age full of Artifice, wherein Words, which were invented to express our Thoughts, seem now to be applied only to the concealing them with a good Grace; it must be confess'd, that Innocence it self has need of a Mask. And 'tis no less imprudent, to lay open thy Heart to those that are always upon their guard, than it were to march quite naked among Enemies that are armed, whom we could neither offend, nor defend our selves from.

1680 Thou oughtest to be much asham'd, if among all those that have less than thou, there should be found Men that have more Contentment. Thou should'st consider with thy self sometimes; should those poor Souls murmur, what is it thou would'st say to give them Content? And that very thing say to thy self. Make the Experiment first upon thy own Mind, and if it can do nothing there to comfort thee, who art in better Condition, 'twill be unreasonable to propose it to them.

1681 If thou hast had so diabolical an Enemy, that he had without cause endeavour'd to ruin thee, kill thee, nay, even damn thee: yet if thou wert satisfied he now repented truly, and desired thy Friendship

ship unfeignedly, thou oughtest from the bottom of thy Heart freely to forgive all that is past; be cordially reconcil'd, and also do him all the good Offices thou can'st; tho' he never come to a particular Acknowledgment, formal Submission, and verbal Satisfaction; which perhaps Shame might keep him from.

1682 If a Superior charge thee with a Fault whereof thou art not guilty, deny not the Fact vehemently, with Oaths, and Imprecations, and Anger: That towards such an one will look with too much Sturdiness and Opposition, and will fire him against thee: But with a composed, steady Countenance, tell him, thou hopest Time will clear thy Innocence. And thou beggest he will not entertain such ill Thoughts, till it's manifest thou art guilty.

1683 If thou hast any Humanity in thee, 'twill cause thee to do Acts of Charity; but if thou hast any Piety, that must do it much more; for as the former shews thee thine own Image in thy poor Brother; so this shews thee God's. And how transcendent a Satisfaction must it be to have thus rec'd him, who bears so divine an Impress, and to have paid some part of Gratitude to thy Creator, for thy own Being, by making thy self in thy low Sphere, the Giver or Preserver of that Life, which he first breathed into another.

1684 *Solomon* laid hold of Folly, as well as Wisdom, that he might see what was good for the Sons of Men. And we should use our selves to other Peoples Follies, and not take Offence at every Impertinence that passeth in our Company. There is as much Wisdom in bearing with other Peoples Defects, as in being sensible of their good Qualities. And we should make the Follies of others rather a Warning and Instruction to our selves, than a Subject

ject of Mirth, or Mockery of those that commit them.

1685 Get not into that vile Custom of Mocking. It is of all Injuries the least pardonable; 'tis the Language of Contempt, and the plainest way by which it makes it self understood. It attacks a Man in his innermost Entrenchments; the good Opinion he hath of himself. It aims at making him ridiculous in his own Eyes; and thus convincing him, that the Person who mocks him cannot have a worse Disposition towards him, renders him irreconcilable.

1686 Let not thy Life be either wholly contemplative, or wholly active: for as Action and Business, without Meditation, is apt to alienate the Mind from God and Virtue, to corrupt all that is Great, and Generous, and truly Wise in it, and wed it wholly to the World; so Life spent wholly in Contemplation, without any mixture of Action, will prove fruitless and unprofitable. And Men condemned to utter Solitude (like Trees and Shrubs of the Wilderness) would grow wild and savage, luxuriant in Leaves; but their Fruit, if they brought forth any, would be sowre and small.

1687 If thou would'st prevail upon an Adversary in a Business, and thou thinkest he prepares too strongly to be opposed by thee, create something which may make him some Work elsewhere, and draw part of his Care and Strength to it. Then apply thy self to a way which may be least suspected to him, and where he may be most weak for Resistance. And this is to make him break those Forces he intended to bring whole upon thee.

1688 Chusing implieth approving: And if thou fixest upon a Person for thy Friend, against whom the World hath given Judgment, 'tis not so well natur'd as to believe thou art altogether averse to his
Ways,

Ways, since they do not discourage thee from admitting him into thy Kindness. And Resemblance of Inclinations being thought none of the least Inducements to Friendship, thou wilt be looked upon, at least as a Well-wisher, if not a Partner in his Faults. For if thou canst forgive them in another, thou wilt not be less gentle to thy self.

1689 If thou takest it unkindly to be denied what thou thinkest would have been easily granted to a Flatterer, thou art no better than he. Art thou yet ignorant, that the Things of this World are never bestowed for nothing; but on the contrary, are dearly sold? And that the Coin, that is most currant amongst Men is Flattery? Now if thou hast not professed it to any one, why dost thou think it much that thou hast nothing given thee? But if thou hast made use of it as well as others, know this, that thou oughtest, by sincere Repentance to cleanse thy self of the Fault thou hast committed.

1690 If thou art a Person that hast good Authority with the Company, 'twere good to look confidently, yet not scornfully, and then Mildly say, this is my Opinion. And so thou wilt shew, as tho' thou speakest it, not by way of Rashness, or Heat but because thou knowest Reasons for it, which thou keepest to thy self; thus wilt thou maintain Distance, and disoblige not, and yet carry thy Point at last. For most Men go by likely Appearances, and rather content themselves with others Judgment, than be at the Pains to examine and sift out the Matter.

1691 In returning of Benefits, be ready and chearful, but not pressing. There is as much Greatness of Mind in the owning a good Turn, as in the doing of it. He that precipitates a Return, does as good as say, I am weary of being in this Man's Debt. Not but that the hastening of a Requital, as
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a good Office, is a commendable Disposition: But 'tis another thing to do it as a Discharge, for that looks like a casting off a heavy and a troublesome Burthen. 'Tis a sort of saying, *There, Take as good as you gave me, I will not be beholden to you.*

1692 In Affronts and Disgraces, study not Revenge too much, neither meditate too much on the Affront; for by this thou keepest thy Wounds green, which would otherwise heal. 2. Be not too witty in finding out any Circumstances of Contempt; for they kindle Revenge, and aggravate the Offence, and make Reconciliation impracticable. 4. Consider that Revenge maketh thee but even with thy Adversary, but pardoning makes thee his Better. 4. If he be a Friend that provokes thee, think as *Job* did; *Shall I receive Good at his Hands, and shall I not receive Evil?*

1693 Break not off with thy Friend for small Errors, and light Injuries, which must proceed from Frailties, and human Necessity: For that would discover the Baseness, and also Inconstancy of thy Mind: And that thy Friendship was never well grounded. For hadst thou been a wife, and a good Man, thou wouldst either have been more slow in the Choice of thy Friend, or having once contracted Friendship, wouldst not break it again for a less Crime, than manifest and wilful Perfidiousness and Treachery.

1694 Speak not of thy Courage and Resolution; for besides the Suspicion, that great Braggers prove no such Doers, all such Boasting is put to Account: And there is reason to expect thou shouldst make good what thou hast signed to; which if thou dost, it is but what was look'd for from thee, being so obliged by thine own Word. Nor canst thou ever think to purchase Credit there, where thou hast raised the Market by thy own Bidding. But if thou
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dost not, the Censure will be more severe, and thou'lt be condemned as a vain Apostate from thy own Profession, or a poor-spirited Pretender to what thou canst not, or darest not perform.

1695 If at any time thou shouldst be advanced to Place, or Authority, think on those Predecessors that did ill in that Place, for a Direction to thee what to avoid thy self. 2. Embrace Helps and Advices touching the Practice of thy Business. 3. Give Access freely, and be liberal of thy Presence: For keeping off, and Concealment, stir up Passion in Suitors. 4. Be not swayed and led by Easiness, Importunity, or light Respects. 5. In Conversation and private Dispatches, be not too sensible of what thou art, of thy Place or Dignity.

1696 Those Counsels, which prove unsuccessful (tho' they be never so prudent and faithful) prove ever dangerous to the Counsellors themselves. Therefore it's Policy never to counsel peremptorily, with Vehemence and Importunity, but with Coolness and Moderation: and yet however to propound thy soundest Reasons and Arguments, that those which embrace it, may seem rather to come over to it, than be driven, or forcibly drawn. And so when their Assent meets, they stand equally engaged themselves to share in the Success.

1697 In managing of Affairs in general, make use of Consultation of what is to be done. 2. Consider all Circumstances, as of Place, Time, Persons, Humours, Dependencies, Occurrents, &c. 3. Propose all Reasons, Suspensions, Conjectures. 4. Forecast Impediments and Consequences. 5. Then look to the Conduct of your Business, how to dispose all, and allow some Uncertainties to unseen Events. There is an Instant of Succeeding, which Providence reveals, when and to whom it pleases. Lastly,

Laſtly, Enquire for prudent Means to compaſs it, and follow it earneſtly.

1698 There is a ſecret Authority and Power, which hath great Influence over Mens Spirits. And it is ſome individual thing within the Party, ſome natural Grace, beſides the Affluence of outward Things, which begets Reputation, and ſets a Price upon him, in the Opinion of the World, and cauſes what he ſays and does to be received. This makes Men incline to ſuch a Man's Opinion before-hand. This Thing is of Nature: If thou ſtriveſt to imitate it, 'twill be in vain, and being unnatural to thee, will never become nor advantage thee.

1699 Tho' thou art not to be conceited and ſcornful, yet thou mayſt, generally ſpeaking, look upon thy ſelf as upon the Level with thy Company; as to Apprehenſion and Judgment. I wiſh thee therefore to value thy ſelf, and then others will do ſo too. Many times thou judgeſt of others by their fiſt great ſwelling Appearance, and ſo quaſheſt thy ſelf, and ſneakeſt, and permiſteſt them to ſcorn, and inſult thee all the time after: whereas, if thou haſt but the Manlineſs to ſtand up for thy ſelf, and to get into them, thou mighteſt find them little better than outſide Men, and not thy Equals.

1700 Never hold on a Diſcourſe againſt the Grain. If thou art not in a right Humour for that Diſcourſe, or haſt a little overſhot thy ſelf, and canſt not go on ſmoothly, and with Pleaſure, but haſt ſomething of an hard Task of it to hold up, then invent and cunningly find out ſome Artiſice to turn upon ſome other thing, and caſt about ſo as to get off from an ill Match: For the longer thou fluttereſt about, when thou art entangled, the more thou wrappeſt the Net about thee. Some diſcreet Friend here at Need might be a great Help to thee.

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1701 When thou seest a Man very zealous, and hot in holding his Opinion, or justifying his Assertion, do not thou rise up positively against him, but yield to him, as much as handsomely thou canst. It's abundantly better to let him alone in his Mistake (provided it be not very prejudicial) than break the Peace of the Company for Words. Here perhaps some ludicrous Proverb, Jest, or even Pun, cleverly clapp'd in, may perhaps give a merry Surprise, and raise Laughter, and quite turn the Humour.

1702 I give thee Caution, and enforce it by all my paternal Authority, that thou never suffer thy self to fall upon great, costly and hazardous Projects, with hopes of doing infinite Good to the Publick, and getting a great Estate to thy self. How many lamentable Instances have we seen of well-meaning, and most ingenious Persons, but of hot Heads and covetous Tempers, that have, against all Advice, push'd on, and split upon this Rock, and Shipwrack'd all their Fortunes, and at the upshot been despised, and abused by rich Blockheads for their Pains and Damage.

1703 Insult not over Misery, neither deride Infirmary, nor despise Deformity. The first shews thy Inhumanity; the second thy Insensibility; and the third thy silly Pride. He that made him miserable, made thee happy to help him. He that made him weak, made thee strong to support him. He that made him deformed, made thee comely to be thankful. He that is not touched by his Brother's Unhappiness, is a savage Wretch. But he that makes Misery the Object of his Triumph, is an incarnate Devil.

1704 If thou canst not avoid being Arbitrator in Controversies, 'twill be better to exaggerate the Mischiefs of Disagreement, than the Benefits of Concord: For Fear is stronger than Love. But
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it's a very hard thing to reconcile Men at first, while their Passions are high, and their Animosities great. Be not thou therefore hasty to interpose yet a while. After they are wearied with Law, or other Inconveniencies, 'twill perhaps not be difficult to find out a medium, which may save both their Honours, which is the thing that both commonly desire.

1705 In Contentions (if it be possible) be thou always passive, never active: upon the defensive, not the assaulting part. And then also give a gentle Answer, receiving the Furies and Indiscretions of others, like a Stone thrown into a Down Bed, and thou shalt find them rest quietly: Whereas Anger, and Violence make the Contention loud and long, and injurious to both Parties. But then thou must be sure to carry it so, as not to seem to act cowardly and fearfully, but benignly and patiently. else it may be, he will grow insolent, and abuse thee the more.

1706 Make not thy own Person, Family, Relations or Affairs, the frequent Subject of thy Tattle. And send not up thy all-wise self as a perfect Pattern for others to think and act by. Say not, In truth, I cannot allow of such a thing. My Manner and Custom is to do thus. I neither eat, nor drink in a Morning. I am apt to be troubled with Corns. My Child said such a witty thing last Night. Now these look very foolish upon Paper: But it's common Chat, and proves that the Heads it comes from are full of infinite small Matters. They are much in love with themselves, and disregard others.

1707 When thou deniest, do it as pleasantly as possible: Let the Petitioner understand thou hast a good Esteem for him, and wouldest gladly gratify him; but as to this Matter, it will not answer his Purpose. Thou canst not do it, without very great
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Difficulty and Damage; he hath unluckily come too late. But if thou canst by any merry Expression, little Story, Fable, Proverb, or Jest aptly thrown in, make him laugh; thou mayst deny any thing; for thy whole Business is to send him away in a good Humour.

1708 Slight not your old Says and Proverbs. Many of them couch in few Words, good Sense, and Advice, and deserve to be thoroughly thought on, and studied, till thou hast them practically and habitually. Yet I would not have thee rap them out like *Sancho Panca* in Discourse, except when thou canst not express thy Sentiment so pertinently and patly without them; or when they occasion Mirth and good Humour: And upon these Accounts, but rarely neither; for constant popping off of Proverbs will make thee a by-word thy self.

1709 Consider thoroughly what those particular things are, that commonly bring to thee any Inconvenience, Uneasiness, or Trouble of Spirit. Think whether it be Sloth and Negligence, carking Care, unreasonable Hopes and Fears, Rashness, Want of Method in thy Affairs, ill Customs, bad Company, &c. And then seriously study which way to deal with any of these. Assure thy self, thou canst do a great deal more than thou thinkest, if thou but triest the right way in good earnest.

1710 Give no Man just Cause of Offence, nor resent too sensibly Injuries toward thy self. But if after all thy Care to avoid Quarrels, thou happenest upon such Brutes, as either to try thy Mettle, or out of a bestial Love of Injuriousness shall attack thee, the best way will be to resent it briskly; and if thou dost not actually chastise the Insolency, at least threaten warmly. But if thou thinkest this way of proceeding may be imprudent; then labour to get the
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Company to thy side, and engage them to compose, or take up the Quarrel.

1711 If thou resolvest to be truly happy, thou must know, that a happy Life doth not consist in Power and Sovereignty, nor in great Fame and Glory, nor in a full Exchequer, nor in ample Possessions; but in Freedom from Pain and Business; in a Calm of all Affections, and such a Disposition of Mind, which circumscribing all the Desires by the simple Boundaries of Nature, will make thee content with a few things, easily procured, and so make thee Master of that, which the Ambitious may despair to attain, unless they could bear Rule over all others, and heap up Treasures unexhaustible.

1712 Thou oughtest to be very moderate and cautious in thy Commendations of Persons: for as it is natural for any to resent his being disparaged; so on the contrary, excessive Commendations (besides the Hazard it brings of the Judgment, or Sincerity of him that commends) many times give Offence to the Hearer. That Portion of Self-love, which every one has, makes him immediately apply to himself, and compare the Commendations, and Discommendations he heareth given to others, and consequently he imagines himself concerned therein, tho' they are not purposely and particularly directed to him.

1713 Keep not thy Children off at too great a Distance, for then thou canst never come to know them; nor cause them to live in perpetual Fear, for then thou canst not judge of either their Parts or Inclinations. Moreover, by so doing thou'lt dull their Wits, and repress their natural Vigour, in such sort, that there will be no Mettle left in them. And by fearing always in their Doings, they will never but fail in them: and coming afterwards into Company,

pany, they will be sheepish, and will know neither which way to look, nor what to do. And this Uneasiness will make them hate thee, and wish thee dead.

1714 By no means come into the way of the Men of the World, that think themselves cunning, and are eternally counterfeiting and dissembling; for the Advantage thou wilt get by it will be, never to be believed when thou seriously speakest Truth. It's true, this may once or twice pass upon Men; but to profess concealing of thy Thoughts, will be to give warning to all who have any thing to do with thee, that whatsoever thou sayest, is all but Lying and Deceit. And by how much thou art more subtle and cunning, by so much thou art suspected and hated. And then when it is come to that pass, that the Opinion of thy Integrity is ruin'd, lost and gone, thou wilt every where have a hard Game to play.

1715 When any one Affronts, or otherwise Injures thee, consider that by Kindness to him, thou shalt either reform him or not; if thou dost, the Ground of thy Dislike is gone, and thou hast made him more commodious for thy purpose: If thou art disappointed, thou shalt have the Satisfaction of doing Good against Evil; which as 'tis a most divine Quality, so to maintain it, the Pleasure is proportionably raised. There is a secret Triumph and Exultation of Spirit upon such an Occasion. There is no one that acts in this manner, who does not inwardly applaud himself for it; which is as much as to say, *God bids me go on.*

1716 Lay aside all Affectation and Imitation: No two Things are more ridiculous, nauseous and fullsome. Every Man's Mode is natural to him, best becomes him, and renders him more acceptable to others, than any thing else. Affectation
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and Imitation do discover that the Mind is empty; and the Person conceited hath not within himself any Knowledge and Discretion to direct and govern himself. It's observed, that such Men are generally Importunate, Self-assuring, and Imposing upon others; than which Qualities nothing can make a Man more despised and disdained.

1717 Life was given for noble Purposes, and therefore thou must not part with it foolishly: Thou must not throw it away in a Pet, nor sacrifice it in a Quarrel, nor whine it away in Love. Pride, and Passion, and Discontent are dangerous Diseases to dye of. We are listd under Providence, and must wait till the Discharge comes. To desert our Colours will be of more than mortal Consequence.

1718 Withhold thy self from Revenge with all thy Power. Revenge never repairs an Injury. If thou hast been reproached, or defamed, 'tis not the wounding of thy Enemy's Body that will heal thy Fame. Thou mayst by that means help to spread the Libel, by inviting many to enquire the Cause of your Quarrel: But that is no Medium to prove him a Slanderer; the World being too well acquainted with the Nature of Revenge, to imagine it an Argument of his Innocency that acts it. So far it is from being such, that it gives a most violent Presumption of Guilt, according to that notable Observation of the Historian: *Convitia spreta exolefcunt: si irascere, agnita videntur.*

1719 In case of Provocation to Anger by Words, consider this, that there is nothing that so much gratifies an ill Tongue, as when it finds an angry Heart: nor doth any thing so much disappoint and vex it, as Calmness and Unconcernedness. It is the most exquisite and innocent Revenge in the World to return gentle Words, or none at all, to ill Language.

guage. But on the other side, Anger and Perturbation do not only produce what the Adversary desires, but also puts a Discomposedness and Impatience upon thee; so that thou becomest unable, either to keep silence, or to speak with that Reason and Advantage thou shouldest, or at another time couldest.

1720 When thou appliest thy self to a Person of Quality, do it as it were with an Air of Regard rather than of Softness, lest thy good Intentions be expounded Flattery. Therefore in Discourse, to acquit thy self of this, it would be good to interpose thy Distinctions and Reasons to his; and when thou allowest it, do it with enlarging upon those Reasons which are his Ground. But this is to be done with nice Discretion and Caution: For some who think themselves much above thee, will not greatly care to allow thy being equal to them in Reason, and will dislike and scorn to have thee jump just in with them; for they imagine they thereby lose something of their Superiority.

1721 To make a Man tell some private Grievance, pretend the like Uneasiness, and seem sick of the same Disease. For those that are like, will communicate most freely one to another. 2. Another way is to question them in Times of Alacrity and Joy; for the Spirits then come forth more from Retiredness and Privacy, and are not so retentive and difficult. Perhaps a very fine chearful Day may be something in this Case. 3. Observe them in any Fit of Sorrow; for tho' Grief be a Contraction of the Parts within, yet it holds with the Nature of Strainings and Squeezings; there is something still wrung and got out at such Times.

1722 When thou art upon a Bargain, see that thou drive and settle it so positively and certainly,

ly, that there can be no room left for any Dispute afterwards. Hearken not to a Workman, that saith, he'll leave it to thy self to give him what thou wilt at last; when the thing is done, if it be worth no more, he'll have no more. Assure thy self, if a crafty Workman catch thee upon this Lock, he may be too hard for thee: For it is in his Power to ask extravagantly; and if thou refusest to pay him according to his unreasonable Demands, he may clamour thee for a foul Dealer, and a pinching Pay-Master.

1723 When thou art with Persons thou art not acquainted with, be upon thy Guard, and endeavour to find them out, before they find out thee. Perhaps if thou couldest fall into such a merry Humour as might look with a careless Air, and at the same time retain Prudence, thou mightest bring them into such a Freedom, as would lay them open to thee. But there are many Arts which cunning Men make use of, to unlock People withal, and discover their most inward Dispositions, and Inclinations, and Designs: Some of which run into ill Craft, and are very base, and odious: But others proceed from Sagacity and Discretion, and may be very well worth thy Study.

1724 If any come pumping of thee with crafty Questions, to get out what thou oughtest to conceal, receive him civilly; but be not at the Expence of a Lie to send him going. If he persist and grows rudely importunate, then (if he be not very much thy Betters) take upon thy self, and use him accordingly. Tell him, his Question is unfair and insidious, and Silence is its proper Answer. Who set you at work to come picking of me thus? What do you take me to be, and what pretend you to be? If the thing be a Secret, I shall keep it so: I'll not suffer you to be my Picklock. I
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don't like your manner of Treating, and so I'll talk with you no further about it.

1725 Observe this: There is one great Danger to House-keepers, that upon their first setting up, they are either already in Debt, or by providing Necessaries, they contract a Debt, which in the beginning is small, but too easy to be increased, for want of Experience and Caution; so as at last they come to be enrolled in the Usurer's Books. This maketh great Growth unawares; and at length, like a Canker, so eats into the Estate, as e're long the very Heart of it is in danger. I must advise thee to remedy this growing Debt in time; tho' it be by a Fall of Timber, or even Sale of Land. It's better to be Master of a wasted Countrey, than of none at all.

1726 If thou wouldest enjoy the Sweets of Society, thou must be friendly, and carry on Equality. But if thou pretendest to top the Company, and assume Superiority, by engrossing all the Discourse; forcing on them thy own Opinions, looking supercilious, and doubting, objecting, contradicting, and disliking all that others say: Then thou makest thy self a Party against the rest, and must look for Usage accordingly. But if thou lookest angry, fall into Passion, Roar, Swear, Huff, Scorn, give ill Words, and offerest Wagers; all Men of Education and civil Manners, will as willingly keep Company with a Bear, as such a Beast as thou art.

1727 Some, even in common Conversation, are wont to defame their Neighbours, open-faced, without any Ceremony, Design, or Remorse. From such turn away as much as thou canst: But be sure, be none of them, nor partake with them in their Calumniation. Consider what thou say'st of others, others say of thee. Before thou calumniatest,

niatest, think, Am not I the same, or as bad? Would I be treated thus? Ever take heed of doing that which may do Hurt, but can never do Good. 'Tis Madness to make Enemies without Cause: And it is better to suppress, than vent and satisfy a trifling Piece of Wit, or a foolish Passion. The great Rule is; Nothing but Truth before the Face: And nothing but Good behind the Back.

1728 Receive not willingly such Benefits as thou canst not requite; for then thou wilt owe more than thou canst pay. And tho' thy Benefactor do not exact Payment of thee in one gross Sum, yet thou must be ever and endlessly paying in such smaller ones, as lessen not the Principal at all; then thou'lt be apt to look upon him as an everlasting Creditor, and by degrees fall to be uneasy at the thought of him, and perhaps insensibly turn his Enemy, especially if he should mark thy coldness, and rub thy sore place with an Item of his passed Kindness. Thus wilt thou live always in little Ease, lose thy Friend, and get off with the Credit of being an ungrateful Wretch.

1729 If thou art in Company, and either the Persons, or the Subject of Discourse be not pleasing to thee; or if Passions seem to rise; or if thou thinkest thy self not acceptable to them; or if thy own self be out of humour; or if thou hast spoken any thing unadvisedly, which may make thee some Uneasiness, and put thee to Shame, and render thee unfit to give or receive the Pleasure of Conversation: It will be prudent for thee (if thou canst contrive an handsome way of doing it) to get away. Thy Stay will not be thy Advantage. Thou wilt hardly recover a pleasant, sociable Humour. If thou sittest by, and speakest little, and shewest Shame, or Vexation, thy Reputation will

get no good; they will count thee a Spy, or a Blockhead.

1730 When thou perceivest Passion actually rising, lay hold upon thy self, and bridle thy Tongue; for that (like Bellows) will blow it up. Say thus to thy self, I shall think quite otherwise when I grow cool again. I am now going to be a Mad-Man, and a Fool. I am going to speak, or do something that I may be scorned and hated for, and which perhaps I may repent of all the Days of my Life. I am now in a Fit; if I can but get over it, I shall then be unexpressibly glad that I have bravely conquered my self. If *Socrates* were in my stead, What would he do now? As for my self, I am resolved, and I will keep my Resolution, that I will neither say, nor do any thing yet.

1731 If thou wouldest keep a Matter private, acquaint no body with it. Those Things which are known only to our selves, cannot be common. Those which are imparted to another, cannot be secret: For no Man but hath some Friend, whose Fidelity he holdeth so assured, that he may safely trust him with his nearest, touching Secret: And he will presently, with equal Confidence, disclose it to another, till at length it be generally known. And pray how canst thou exact that Faith and Trust in another, which thou hast violated thy self? And what Indiscretion is it, by opening to another, to enter into a voluntary Servitude, and to live in perpetual awe, lest he should at any time, either forget himself, or be discontented.

1732 Instead of saying Rustically, I don't believe you: What if you should come in thus? To a Superior, Pray pardon (excuse or favour) me Sir, if I am something differing from your Opinion. Sir, I pay all Respects to your Judgment; yet

yet in this thing I cannot help thinking otherwise. To an Equal, Give me leave to tell you, why I am of another Opinion (Belief); I cannot perfectly agree with you there. As I apprehend the Matter, it can scarce be so. Perhaps you have not been rightly informed. To an Inferior: This is my Opinion. I believe the Case is thus. I am well assured you are mistaken. You run too fast. You shoot by the Mark.

1733 Esteem Truth above all Things, and make little Account of common Opinion: And therefore never be disquieted at Mens not speaking advantageously of thee, especially if they be ill Livers, and such as indifferently revile all sorts of Persons. If they speak the Truth, thou hast no reason to complain: If they do not, they suffer more by it than thou. Do not therefore imitate them: But if thou art sometimes forced to speak of them, do it in civil Terms. When they speak Ill of thee, thou mayst easily slight their Discourses, and not so much as reflect on them, except slightly, where thou hast perhaps an occasion in Vindication of thy self: Yet assure thy self, how much soever thou endeavourest to quiet and content such sort of People, thou wilt never be able to compass it.

1734 Be not over forward to make Satisfaction; it is accusing thy self while there appears no body against thee. It will be then timely enough to answer, and to alledge thy Reasons, when they are questioned. If thou conceivest the Complaint which is to be made against thee, is of some Importance, Prudence requires thou shouldest prevent the ill Consequences, and that thou shouldest satisfy (if possible) the Person, who thinks himself disobliged, by the most plausible Excuses thou canst. But if thou art assured, that there is no

real Cause of complaining of thee, do not so much as think of justifying thy self; for that were to give greater Weight and Force to the Complaint which they would frame against thee.

1735 In Conversation, endeavour to be always present in Mind. To this End, keep down Passion of all Sorts, to the utmost of thy Power. Do not too eagerly covet Reputation, and the Company's Esteem of thee; and by that means thou wilt get the more of it. The being over-much afraid of committing an Indecency, very often throws one headlong into it. If thou sittest imagining what Idea they have of thee, and so triest to form thy self according to that, thou wilt be quite out of thy self. No, no, let not them shape thee, but be ever true and constant to thy self, and stand up bold in thy own Nature and Notions; whether they have favourable Thoughts of thee, or not, keep thy own proper Self, and be not a Cameleon.

1736 A good Book of Contentment may be without thee, as well as any thing else. Thou mayst think thou hast good Reasons for being quiet, which will comfort thee upon all Occasions. But where are they? In thy Book; which is no more thine, than thy Moneys that bought it, unless thy Book be in thy Heart. Thou must labour to write those Truths on thy Soul, and turn them into the Reason of thy Mind. Things of Faith thou must make as if they were things of Reason; and Things of Reason thou must make as sensible as if they beat upon thy Eyes and Ears. Thou must colour and die thy Soul with these Notions, or else they will do thee but little good. If this Book lie by thee, and not in thee, it will be no better than waste Paper: For it is one thing to have Bread and Wine
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in a Cupboard, and another thing to have it in thy Body.

1737 A Christian peaceable Temper must not exclude that Prudence, which is necessary for Self-Preservation. Thou art therefore not to act alike towards good and ill Men: For sometimes thou wilt find, that Humility and Meekness do, as it were, incite Injuries; for it's an Encouragement to base and insolent Minds to outrage Men, when they have Hopes of doing it without a Return. If it be a Man's known Principle to depart from his Right in a small Matter, rather than break Christian Peace, ill Men will be tempted to make illegal and unjust Encroachments upon him. If thou resolvest to walk by the Rule of forbearing all Attempts for defending thy self, which look like Revenge, thou wilt probably have Opportunities ever now and then given thee to exercise thy forgiving Temper.

1738 In reading of Books, observe this Direction: Consider the Scope and Design of the whole, and judge of the particular Passages with reference to that, and if there be any single Passage, which thou apprehendest not the Meaning of, or which at the first reading seems to have another Meaning than is agreeable to the Author's Design; build nothing upon such a Passage, but wait awhile to see if the Author will not explain himself: And if he does not, and thou canst not at last discern how that Passage can, without some straining of Words, be reconciled with others; then conclude however, and take for granted, that the Author, if he appears a Man of Judgment, is consistent with himself, and consequently that in that Passage (however the Words may sound) he did not mean to thwart and contradict all the rest of his Book.

1739 Study how to make it easy for thee to speak upon all Occasions and Subjects. Consider what Expressions would be fit to use when thou wouldest excuse a Fault, beg a Favour, deny a Request, give Thanks, Reprove, &c. Good Forms of Words, and Variety of Sayings, will be of great Service, and may make thee splendid, by letting thee in handsomely to what thou hast to say. But in using these, great Care is to be taken not to fall into Pedantry; for that would render thee the most nauseous and ridiculous Wretch in the World. Avoid therefore frequent Repetitions of the same Set of Phrases, all hard and unusual Words, far-fetch'd Conceits, and all Sorts of Affectèdness in Look, Gesture, or Form of Voice. If thou dress'st up in something that is unnatural, or unfashionable, *Risum teneatis Amici!* thou'lt be the Laugh of the Company.

1740 If a great Man ask thy Advice in Business of Consequence, it may appear Rashness, if not Folly, to answer suddenly; it not being impossible, but that the Design of his Question may be as well to try thy Sufficiency, as to strengthen his own Opinion and Resolution. However, so much Time as may be borrowed safely from the Emergency of the Occasion, is likelier to increase than abate the Weight of a Result; and in this Interim thou mayst gain Leisure to discover what Resolution suits best the Mind of the Party, who is commonly gratified most by such as comply nearest with their own Judgment. Nor will it favour of so much Respect to his Person, or Care of his Concerns, to determine extempore, as upon Pre-meditation.

1741 Suppress thy vicious Desires in their first Approach; for then they are least, and thy Faculties and Election are stronger; but if they in their
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Weakness prevail upon thy Strength, there will be no resisting of them, when they are increased, and thy Abilities lessened. Thou shalt hardly obtain of them to end, if thou suffer them to begin. Therefore drive them off with some laudable Employment, and take off their Edge by Inadvertency, or not attending to them. For since the Faculties of a Man cannot at the same time, with any Sharpness attend to two Objects; if thou employest either thy Spirit upon a Book, or thy Body upon some Labour, thou wilt have no room left for the present Trouble of a sensual Temptation.

1742 Make not Memory thy only Store-keeper, but commit all Things that thou wouldst remember to Writing. I approve not so much of loose Papers, which may easily be confused, or lost, as of bound Books. Let these be always carried about with thee, and frequently read over, so shalt thou have their Contents in thy Head as well as in thy Pocket, and shalt forget and lose nothing that is worth keeping. Each of these Books ought to be distinct, and of differing Subjects.

1743 One may be of References, which will stand as an Index to all thy Readings, and readily shew thee without Trouble, or Time, what thou hast a mind to turn back to for further Consideration.

1744 Another, of Sentences and wise Sayings and Advice; those in Prose by themselves, and the Verse by themselves. If thou lookest over the Quotations to be found in Authors, thou wilt there meet with abundance of fine Things ready picked up to thy Hand, and so thou mayst have them cheap.

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der thy Conversation facetious, and entertaining. But sometimes such Stories may be put down very short; for a Hint of that Point where the main Strefs lieth, may be sufficient to call the whole to Mind.

1746 Another, of Memorandums; Heads for Enquiry, Doubts, Opinions, Judgments, Problems, Questions, and their Answers and Solutions; in turning over of which, some thou mayst work out thy self at leisure, and some reserve for the Subject of Discourse in proper Company.

1747 Another, of thy own Observations and Judgments which thou makest of Men and Things: For a thinking Man is always striking out something new. Whenever therefore thou hast fully and distinctly beaten out a Notion, and art Master of it, let it not fly away, like *Cybil's* Leaves, but write it down as plainly and amply in all its Particulars as thou canst: for in Explications Bre-
vity is a Fault.

1748 As thou lovest thy Life, and Self, and Family, fly Drunkenness. If therefore thou beest inclined to keep Tavern Company, fix upon one sort of Wine, which is not the common Drink, and keep to it always precisely, and never suffer one drop of ordinary drinking Wine to come between thy Lips: And hold to this, so as not upon any Perswasion whatsoever to drink any other, but that which thou hast fixed upon. If thou drinkest the same Wine with the Company, thou canst not help drinking just as they do; but if thou drinkest out of thy own Pot only, thou mayst commonly take just what quantity thou pleasest; or if thou art watched, 'tis but to order the Drawer to bring thee half Wine, half Water. I know an old Gentleman of publick Business, who by this virtuous Artifice hath run through the World, without be-
ing

ing mad so much as once, and without breaking his Temper, spoiling his Constitution, or spotting his Reputation.

1749 When thou designest to convince a Man, it must be when he is either alone, or in but a small Company; for mixture of Talk will interrupt Discourse, and put it by its Design. To accomplish this thing, thou must always Fee his Self-Love, and instruct him by such a Method as may make him imagine he informs thee. Thou must therefore take the Air of a Disciple, and ask him Questions with Art, and an ingenuous Plainness; that taking a Pleasure in the Superiority of instructing thee, he may retire within himself, to form the Answers thou askest him for. But when thou hast received from him the Answers he strove to find out for thee, thou mayst lay them before him every moment: For having sought those Answers only for thee, he thinks no more of them, after he hath eased himself of them.

1750 The usual Reason why Men run themselves into Controversy and Dispute is, That they may appear considerable, and preserve the Reputation of being Understanding and notable Men; which generally would be better secured if all were let alone. I advise thee therefore, to enter the Lists with any one as seldom as may be. 'Tis one of the difficultest things in the World, to convince a contending Party in Matters of Opinion, which admit not of a Decision from sensible Matters of Fact: And the more warm and concerned he is in the Strife, still the more difficult it is. And yet all the End we propose for arguing and combating is, but only to convince and bring him to be of our Mind. If then we did but consider how unlikely, yea, how impossible an Attempt we undertake, and that we get nothing by it at last, we
would

would seldom dispute; but much rather (tho' we know we are really in the Right) keep our selves quiet, and be content to let him remain in the Wrong, provided only that it be not much his Detriment to be so. The not observing this, has cost an innumerable Multitude of needless and foolish Quarrels.

1751 Take it for a Rule, never to offer at Reasons, when thou needest not, or hast them not very ready, plain and convincing. For if thou descendest to confirm thy Opinion with Arguments, thou thereby seemest to submit thy Judgment to theirs, and as 'twere appealest to them, and askest if they be not of thy Mind now, and so by setting them at a Level with thee, lessenest thy Self. 2dly, If thy Reasons be not readily, and currently uttered; 'twill appear as tho' thou hadst not a clear and distinct Notion of the Matter before, and wert now hatching at it, which will cause them to doubt of thy Capacity. And lastly, Since every one judgeth of the Reasons given, according to the Sort and Measure of his particular Understanding, which is almost infinitely various, and possibly may not exactly jump with thine, perhaps thy Reasons may not satisfy the Company: And then thou not only lovest thy Credit, but also mayst unluckily be drawn into the Scrape of a Dispute.

1752 But when Reasons are expected from thee, either because of the Dignity of the Person thou conversest with; or because they are asked for, or because the Matter necessarily requires it: First, Consider the Capacity of thy Hearers: and if they are of the common sort of Apprehensions, not very judicious; then instead of solid Reasons, the best way would be to pour out a torrent of Words, and make a Shew of much Matter: And if thou
canst

canst but confound their Minds, they will be ashamed so far to express their Weakness, as to let thee surmise they understand thee not; and most certainly will hugely admire thee for a most profound Person. And thus thy Authority and Esteem is better supported, than 'twou'd be, if thou hadst flung away upon them the Reasons of a *Socrates*, or a *Solomon*.

1753 But if thy Hearers happen to be intelligent Persons, and Men of Good Sense and Experience, think with all the Strength of thy Thought when thou speakest, and content not thy self with one Argument, but produce thy whole Force of Reasons, and forget not even the slightest of all; for so thou wilt look to be full of Sense, and that which thou makest least account of, a different Thinker may possibly take most hold of, and esteem most concluding.

1754 Therefore in giving Reasons, it's Prudence never to pass a peremptory Judgment on the Strength of them thy self; so as to say, I have given you a very good Reason, but now I'll give a better; lest they should not think the same with thee, and so suspect thou dost not understand the Force and Conclusiveness of thy own Reasons.

1755 But if thou act with a Person much thy Superior, or with a proud, arrogant, obstinate Man that thinks himself so; 'twere better to seem ignorant, and either desire Information, or quite drop the Cause, than presume to instruct him, and much less oppose him: For such will not endure to be deemed Underlings in Understanding.

1756 If one that is much thy Superior lay a Fault to thy Charge, bear not up with Surliness, or Disrespect; that will make him angry, and set the closer upon thy Skirts; nor yet carry it sneak-
ingly,

ingly, that will make him suspect thee the more, and despise thee: Nor mutter nor argue, nor labour much in Excuse; but with a commendable, tho' not immodest Assurance, tell him thou art indeed guilty of an Imprudence and Fault, but hopest to take better Care for the future, and so beg his Pardon: If he will not be satisfy'd with this, thou mayst offer warily at some Vindication, and mayst cautiously extenuate the Act, by alledging the Causes, Motives and Circumstances, which deceived and led thee into it. Thou didst it ignorantly, or for want of Foresight and Consideration, &c. But in such a Case, above all things, see that thou accusest not others (where it can be avoided) to justify thy self, as *Eve* did the Serpent, and *Adam Eve*. To throw it upon others manifesteth a malignant Temper in thee. But if thou labourest to excuse others, thy benign Nature will atone and merit Favour for thy self.

1757 If thou beest of an angry Temper, cast up thy Accounts with a meek Man, and compare the Number of Affronts and Contumelies that both of you have met with, and thou shalt find the odds will be as great as between *Saul's* Thousands and *David's* Ten thousands. For the Return made to the first Injury provokes a new one; Men being so partial to themselves, that he who receives a Harm by way of Retaliation, never reflects on his own first Guilt, but looks on it as a naked Injury, and so pursues his Revenge; which has again the same Effect on the other. And so the Wild-fire runs round, till it have set all on a Flame, and made the saddest Devastations, not only in Mens Minds, but in their outward Concernments too, in the many fatal Outrages which those eager Contentions occasion: All which would be avoided by a meek Disregard of the first Provocation.

So

So that altho' some Injury may fall upon the Passive Man, yet infallibly there would be no Broils and Quarrels, which are alone the great Accumulators and Multipliers of Injuries.

1758 Take up this Resolution, Never to give thy self leave to be angry, till thou seest the just Dimensions of the Provocation. First, learn whether there be any such thing done or no: for many times we shall find, that a false Report, or a Misconception in the Mind, sets up the Image of an Injury, and presently the Passion swells upon it; when (it may be) upon due Examination there is no such thing at all. 2dly, Admit there be an Injury, yet learn what the Circumstances of it are; tho' thou hast a mind to be angry, yet till those are understood, and the Measure of the Injury be known, thou knowest not what Proportion or Measure of Anger to allow. It may be, 'tis not so great; or it may be, 'twas done by Mistake: It may be, 'twas done upon some Provocation given by thee, or at least so understood, and then it is not so malicious: And it may be, the Man is coming to make thee amends, or to ask thee pardon. This will give Leisure to thy Reason, and to thy Grace to come in, and will break the first Shock, which the cholerick Blood gives to the Heart, which raiseth the Combustion: And then a thousand to one it comes to nothing, and either dies presently, or languishes below the Name of a Passion.

1759 Beware, I say beware, how thou fallest in with indigent Friends. I never took such uneasy Steps in my Life as I have done when I was fetter'd and clogg'd with such. Their endless Necessities and Sorrows gave me everlasting Unhappiness. They never let me possess my own Money that I had provided for my Occasions and Designs,

signs, but constantly wrung it out of me, and kept me almost as Necessitous as themselves. All the while I served them I had good Looks and Words: If at any time I could not supply them, it was an Injury: If I asked them for part of my Money, it was a Fall-out. But that which gave me the greatest Vexation of all was, I could never do any of them any good. I have had several such, and give thee this Warning to avoid the like, as thou wouldest do an evil Spirit. Do but throw them off at first, and thou art safe.


1760 I advise, and I charge thee, to keep out of litigious Suits, with all thy Power; and rather take an Injury, and recede from a small Right, than vindicate thy self, and recover it by Courses of Law. It's confess'd, these are sometimes unavoidable, but most times it's Pride and Passion, or stubborn Temper, and desire of Revenge, that occasions the Controversy. Whereas, if we would (before Matters are run too far) do all we can to compose the Difference: If on the one side the Defendant would in a calm manner acknowledge his Error, that he has indeed been guilty of an unwary foolish Word, or Action, which he hopes will be taken as proceeding from Thoughtlessness, and not any Disrespect, or Ill-will; and that the Trespass was neither meant nor foreseen. Likewise on the other side, if the Person offended would be of so benign and Christian a Temper, as to recede a little from his utmost Right, and accept of a civil Satisfaction and Reparation of Damage sustained: If Men would but do thus, and both Parties be cordially for Peace, I think it could not be difficult, either by themselves, or by the Mediation of Friends, to make up any little supposed Affront, yea, or real Offence, before it run to a raging Rupture. But if thou art obstinately,

nately set upon, and come what will, art fully resolved to humble thy proud Adversary, and make it cost him Sauce: Think with thy self (not to mention Breach of Christian Charity) it will cost thee also abundance of Time, Attendance, Money, Trouble, and Vexation. Thou canst not have it proceed just as thou wouldest: Thou canst not get out of it when thou pleasest: Thou may'st have Wrong done thee, &c. But be it how it will, thou must sit down with dear-bought Repentance at the last.

1761 To sum up all: Thy Duty to God is Fear and Love; to thy Neighbour Justice and Charity; to thy Self Prudence and Morality. Observe all these well, and then thou canst not fail of being *Wise and Good, Useful and Happy.*

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